

Complete Set

W.C. Kern.

Oct. 15, 1945 - May 18, 1947

15 letters to Dr. Hooper, Sec'y
for Korea.
from Seoul + Tokyo.

5 letters to Dr. Reischauer
from Tokyo

1 letter, Mrs. W.C. Kern, Tokyo
- to Dean Emery.

LETTER FROM REV. W. C. KERR

A.P.O. 234
USSBS G-E
San Francisco

(University Club, Tokyo)
October 15, 1945

Dear Dr. Hooper:

What I write now may be rather scrappy but I want to get it off to you without delay. It is the result of a few hurried talks with such people as I have been able to see during intermissions.

I arrived here yesterday, in a little over three days elapsed time from San Francisco, via Honolulu, Kwajalein and Saipan, and a good deal less than that of actual flying time. The weather was ideal for flying. I felt no inclination to stay at Kwajalein or Saipan - the weather was very hot and oppressive.

We landed at Atsugi Airfield, a dozen miles west of Yokohama. From there we came by truck by a country road to a point south of Yokohama and then by the Tokyo highway. I am billeted at the University Club, and the offices are in the Meiji Life Ins. Building right opposite the palace.

As we drove along, groups of children waved, saluted, called out "Hello," "Good-bye," "Banzai," with smiles on their faces. Even an occasional adult saluted, many smiled, many more looked away, but I saw no really sour looks. Since then I have wandered about the streets by day and by night, among crowds of students, young men in home defense uniforms, old and young, and have noticed no different attitude from years before the war. I have asked questions, and been answered with the utmost courtesy. Everyone has the same tale to tell of courtesies received. Men (American) in uniform may be found most anywhere. American jeeps, cars and trucks crowd the streets. GIs find their way about, ride the trolleys, have crowds around them as they make purchases. Today I heard of a case of some American sailors robbing the home of a Japanese pastor. I trust that such incidents are very uncommon, and that redress is made.

After lunch today I went to the old Presbyterian headquarters, which is now the Theological Seminary. I found a teacher by the name of Nagao. He is also pastor of one of the city churches, and says that he was associated with Mr. Lake in Hokkaido for many years.

I pumped him for information, made a date with him for tomorrow evening to pump him some more, was guided by him to the headquarters of the United Church opposite the Y.M.C.A., and thus enabled me to meet Mr. Miykoda and Mr. Hiraga and to interrupt a committee meeting of pastors. Mr. Tomita was out of town. All of the buildings mentioned are intact, as is Fujimi Cho Church. But 500 Protestant churches have been destroyed, 200 of these in the Tokyo-Yokohama area alone, as against 100 Catholic. However, at Nagasaki the Catholic Cathedral and practically the whole of that ancient Catholic community were knocked out. I'll have more details of the losses tomorrow night. As the churches are far more numerous in the cities than in the country, the losses have been disastrously high.

Of individuals, Miss Motani died of disease early this year. Miss Nichiko Kawai is well and doing marvelously in her school work. She did not compromise in her pacifist stand, but the officials didn't dare do anything to her. Dr. Kagawa is campaigning now on a peace movement, and gives a good part of his time to work that has been requested of him by the government. The other Christian leaders of Tokyo are well on the whole, having at least escaped with their lives, but with not much else in some cases.

On our ride yesterday we came through scores of burned sections. There is no sign of bomb holes; incendiaries did the work. About all that is to be seen is rusty galvanized iron. Here and there amidst the rubble a little structure built entirely of this rusty iron is to be seen. The loss of life in such congested districts must have been terrific. From the highway the water front with its factories and ship yards looked intact, but I have since been informed that only the shells of most of the buildings are left.

The future of the United Church would seem to be somewhat dubious. I shouldn't be surprised if the Presbyterian Church would be the one to kick over the traces now that governmental pressure is removed. There are so many fundamental differences between the various groups that this "shotgun marriage", so to speak, may go on the rocks. If so, some day a true union may come about, for they will have tested cooperation, and they may find the way to solve the theological questions. Even yet they have not been able to agree on a common creed.

I am told that the churches will probably be ready to shake hands with the Western churches and work in harness again. The greater question is whether there would be too great a reaction against this on the part of the non-Christian population. In that case, the cost might be too great to pay. But in my opinion, if Eastern and Western business gets together, and if other parts of the two organisms begin to cooperate, maybe the churches will be able to avoid this treat and join hands once more.

They tell me that many people in the churches opposed the war, but could not stand against governmental pressure.

The Korean church is said to have gone through some very hard times. More than once they have come to the Japanese churches for counsel and help, and it has been given freely. It is anticipated that the Japanese in Korea will return to this land. Many have done so already.

Mr. Miyakoda says that the churches are planning to make the coming months a period of "repentance and resurrection." He felt that this is the chance of all chances for a new start to be made on a more solid basis, with the old shackles and restraint removed.

Please let Dr. and Mrs. Resichter know that I have turned their letters over to Mr. Nagao for safe delivery.

This is my first instalment of news, and I send it off without waiting for more.

Sincerely,

William C. Kerr

LETTER FROM REV. WM. C. KERR

APO - 234

USSBS G-E

Postmaster, S.F.

(At University Club, Tokyo)

October 17, 1945

Dear Dr. Hooper:

Here is another instalment to add to my letter of yesterday. Pardon the lack of sequence. I am referring to notes, and not trying to be faithful to an outline.

Today I had a most unexpected opportunity. I learned that a conference of church leaders in Tokyo, clergy and laity, was meeting at the Reinanzaka Church. Going there during the noon period I was introduced to the conference and given an opportunity to speak. They greeted me with applause and listened attentively as I followed much the suggestions that you gave me. There happened to be a Korean pastor there also, who had come from Seoul to let them know what the Koreans had been through and to offer the hand of fellowship even though the two countries might be parting company. I felt it an honor to be perhaps the first missionary to address such a group since the war.

And now for information gleaned from the Mr. Nagao to whom I referred in my previous letter. I am sending this only to you, so please use it as extensively as you think it warrants.

Here are revised figures on churches completely burned out: 440 out of an approximate 1500, of all the Protestants in Japan; 113 out of an approximate 545 of the Church of Christ in Japan, the Presbyterian group in the United Church. Four ministers were killed, none of them Presbyterian. The details are not in from Okinawa, where there were five Presbyterian churches.

In Tokyo, Joshi Gakuin and the Kobokan were burned out. Rowa Gakko had moved to Nagano Prefecture (the school for the deaf, Mrs. Reischauer's project). The following institutions are safe: Meiji Gakuin, Woman's College, Kyobunkwan, Aoyama Gakuin, Miss Kawai's school and Miss Hani's school, Fujimi Cho Church. Most of the larger churches of the various denominations are safe. Miss Mitani of Joshi Gakuin died earlier in the year of illness.

The former Presbyterian Headquarters in Fujimi Cho are now used as the one Theological Seminary for the United Church. Its enrolment has dropped from a peak of 100 to 30, largely because of conscription. There is a Theological Seminary for women at Omori, but there are only about ten students. Some advise uniting the two schools.

During the war both Bible study and worship were forbidden in all Mission schools.

The government dissolved all the Holiness churches and imprisoned the pastors, largely because of teaching of the Second Coming. This was considered derogatory to the Imperial House in Japan. Their support of the Jews was also a mark against them. The Seventh Day Adventists also got into trouble for much the same reason. The Holiness people were in the United Church for a time; the Seventh Day Adventists never joined. Half of the Episcopalian churches entered; the rest maintained their independence.

Mr. Onomura of Sapporo was tried in court for something he said before the Hokusei study body, but later on was exonerated. Mr. Mizone, the head of the school, was also concerned in this, and is now retired.

The Hon. Tagawa Kaikichiro was president of the Kyobunkwan for a while, but is not working now. He is unpopular in church circles, I am told.

Mr. Oijima of Sakae, near Kobe, lost two children, who were drowned in a river while trying to escape from bombing.

There is much discontent now with the Church Union. It did not come into being from unity of faith, but governmental pressure. No Confession of Faith was decided on, though the Presbyterian group pressed for this until they were threatened by the government. The Methodist and Congregational groups did not back the Presbyterians in this effort. There is a considerable possibility that the Union will not hold together.

The Japanese Christians did not want war. Before it started they tried to head it off by prayer. The Japanese people now rejoice that the war is over, even the soldiers joining in this. If the war had continued into the winter there was fear that the crops would have been subjected to attack by planes and the food lost. Everything was in the hands of the militarists, and the people couldn't do a thing. The Christians were criticized as not being concerned enough in the war effort. Even non-Christians were not in favor of the war, except for those who swallowed the government's propaganda.

The March 10 attack was the worst. The government was then criticized for not having sufficient protective measures. The fires were much worse than those after the big earthquake. The people think it right that the militarists should be tried as war criminals. Tojo is very unpopular now.

The people really welcome the Americans now. The Japanese people now realize that it was the Japanese side that started the war. Confession is made by many that Japan was lacking in morality. Of course, the professional militarists approved the war. They had been taught in the War College that Christianity and the national structure of Japan cannot be reconciled. They believe that if the people had really been united they would have won the war. They even opposed the Emperor, who did not want war.

The Japanese know that if they lost the war they would have to give up all outlying territory, therefore they are reconciled to what has happened. They do not have much hope for the future, but they know that conditions would have been far worse if the war had continued.

Now the Japanese Church, on the other hand, believes there is a chance for Japan's soul to be saved. Japan is unfortunate in never having had the experience of defeat in war; so the militarists became too proud. The only hope for Japan is spiritual rebirth.

The Presbyterian pastors are meeting next month to plan an evangelistic campaign. Every Christian family has lost someone. Many young men are intending to enter the ministry for this very reason. Most of the pastors stayed by their flocks in spite of fear of the bombings.

Not yet is it decided what sort of help should be received from the American church. Churches which formerly received a subsidy did not become strong; so it will probably be best not to resume subsidies. Spiritual help is what is needed.

Now for the first time religious liberty has been secured. Shintoism and Buddhism may easily have a set-back. If Christianity gets too favored a position now or too openly associates with former enemies, the reaction among the non-Christians may be pronounced. So it may be well to be a little slow about resuming relations. However, talk of its needing five years for this is extreme.

Social service could be undertaken almost immediately, with the approval of the populace. Deserted children and helpless old people are numerous. Mr. Nagao in June tried to eat his lunch in Ueno Park, but could not do so because of the large number of orphaned children who flocked about him. Hospitals, leprosaria, various types of

asylums are desperately needed. Rescue work will become more and more important. Even the government cannot adequately deal with the problem.

Schools also are needed, and here is another field where the American church could have a hand almost immediately.

The above is very largely the opinion of one individual, and I have had no time to check with others. Mr. Nagao said a large part of it without being prompted or questioned, and he seems to know what he is talking about.

Mr. Saito tells me that the Y.M.C.A. lost heavily. The buildings in Sendai, Tokyo National, the Tokyo City Association's gymnasium, Nagoya and Kobe were completely burned out, and Yokohama, Moji and Nagasaki partly. Twelve secretaries, including Mr. Saito, lost their homes.

I still wonder at the friendliness of the populace. Japanese are not ashamed to be seen walking with the former enemy. Lots of girls are fraternizing with the soldiers. People are helpful to those who show uncertainty as to which way to go. The police salute me regularly as I go about.

The day for the Mission to resume relations seems very much closer than I had dared hope. Of course, if there is the starvation this winter that some people prophesy, resentment may arise. Yet Japan seems to know that she is responsible for this condition, and to be ready to carry her burden; at least, that would seem to be true of the capital. The rest of the country may not realize facts so well.

I'll keep my ears and eyes open for further information. I leave it to you to judge how useful what I have written may be, and how widely it should be used. My duties are going to keep me from spending much time on independent investigation, but I expect to learn more in the Osaka-Kobe-Kyoto section where I go tomorrow, and in Nagasaki where I go after that.

My chief is quite sure he can make it possible for me to get over to Korea.

Sincerely,

William C. Kerr

LETTER FROM REV. WM. C. KEAR

Osaka, Japan

October 19, 1945

Dear Dr. Hooper:

Having my first afternoon free, I went around to see Wilmina Girls' School, which someone told me had not been burned. Unfortunately, this was not the truth. I got in the general neighborhood, and saw nothing but a concrete shell standing on a little rise of ground. I went on past but was then referred back to this very structure. Going inside the enclosure I saw a lot of twisted iron beds, and so knew that there must have been a dormitory there. Going up to the 4-story concrete structure I found the name of the school at last. There was one woman teacher inside. School had let out for the day.

Yes, school is carrying on in that bare structure. The benches and tables have been borrowed from the police. There isn't a pane of glass in the place. One organ is the only musical instrument that survived. When it rains, the water sweeps in from all sides. But in that place 800 students are carrying on! Half study at a time, the other half working outside at clearing up or caring for the vegetable gardens which have been planted in all of the open plots, no matter how small.

Mr. Morita the principal is away, but due back tomorrow, so I hope to see him. The teacher whom I found there has had a long connection with the school. I have forgotten her name; maybe it was Kisoda. She was most cordial to me. After asking about all who have been connected with the school, she told me what had happened. The attack came in June. At the first warning, students and teachers as usual scattered to their homes. The result was that not one of them received a scratch, though hundreds of people in the neighborhood, caught in the narrow streets or in raid shelter, were burned by the flames as they swept in or were smothered by the smoke. Bombs did not fall right there. From the fourth floor I looked around, and acre after acre all around was nothing but rusty iron and rubble, the sight that is getting so familiar to me. This is the worst piece of destruction that I have seen, this my first day here. Doubtless there were worse down by the water front. Osaka Castle and the Prefectural Building not far away seem quite intact. The river looking east from the center of the city was evidently followed by attacking planes, a narrow section on each bank being completely smashed for quite a distance.

The teacher said they hoped the missionary teachers would come back as quickly as possible. They would get a hearty welcome. The people are all so glad that the nightmare is over that they have already discounted all their losses and bear no resentment. They were deceived by their military leaders, for whom now they have no love. Religious exercises which were banned during the war have been resumed, and the building resounds with hymns. The freedom that has been won, even under occupation, has been worth the sacrifice. Let the teachers come back as fast as they can get here.

The specter that haunts them is hunger. Black market prices have skyrocketed, and it is hard to get enough in the authorized market where prices are still under control.

All that she said is almost a repetition of what I heard in Tokyo. I think that the time to pass before missionaries can get back here can be cut down pretty nearly to the date when the State Department will grant passports. This teacher's opinions might not be endorsed by all, of course. I shall prefer to get something more official from Mr. Morita. But she spoke as though the whole teacher body had been discussing the subject at length and been pretty unanimous in their opinions.

I hope to get to North Church on Sunday. It is not far from the Osaka Club where we are billeted. There I can probably meet Mr. Goro Yamamoto, who can tell me about mission property. And I hope Mr. Morita will try to get in touch with me as soon as he returns.

On my way to the school I saw a crowd watching a GI operate a bulldozer to level off a patch of ground. On the way back I saw the same bulldozer sunk away down in the mud, and a big truck trying to pull it out. That GI must have felt that he had lost face before his crowd of spectators!

We are still to visit Kyoto, Kobe, Nagasaki, and possibly Nagoya. The trip is intensely interesting.

If my chief lives up to his promise he will get me a trip to Korea sometime toward the end of November. If so, there just might be some work to which it would be well to transfer for a while. But this is all very uncertain as yet. I hope reports are beginning to come in from Dr. Underwood about conditions over there.

This is the third letter I have written to you. I trust that you have received the two from Tokyo. I wish I knew all the questions that people would like to ask about conditions here. It would help in framing my own questions. But of course I can only snatch at opportunities to go out on other ventures than those in which the Survey is interested.

Very sincerely,
William C. Kerr

COPY OF LETTER FROM REV. WILLIAM C. KERR, OSAKA, JAPAN, OCTOBER 22, 1945

I have just had a conversation with Mr. Morita, of Osaka Jo Gakuin, and Mr. Nakamura, the head teacher.

They were just as cordial as have been the others whom I have contacted. They were grateful for my visit to the school the other day, and just sorry they were not there to receive me. They are full of hope for the future of their country, feeling that the sacrifices have been worthwhile for the freedoms which have come to them and the opportunities that are within their grasp.

They say there is no reason why American missionaries should not come back immediately. When I asked what work the missionary should do they listed school, social service, hospital, specialized types of evangelism like newspaper evangelism, and even said there should be some, with a good knowledge of the language, for direct evangelism. They insisted that there would be no bad reaction to the immediate arrival of such workers. They were grateful that the American Church was ready to reach out the hand of fellowship.

They have contacted Mr. Yamamoto Goro and he will probably call on me tomorrow night. Someone else will contact Mr. Yuasa Kyoro, as soon as he returns from a trip. So I ought to get a report on Mission property soon. Mr. Morita says that three of the Kitabatake houses have been destroyed. All the Presbyterian and Methodist Churches in Osaka City are gone, and only two or three of the Congregational are left. Kwansai University and Kobe College are intact. The Kobe Mission residence is gone and only a part of the Church is left. Bishop Naida died of disease earlier this year. The Navy took over the Chuo Seminary buildings after the union with Tokyo, but the buildings were presumably burned, as that region was devastated.

The men inquired eagerly about the missionaries formerly in Osaka. Mr. Morita was under a good deal of pressure, and kept from treading on dangerous ground any more than necessary, but he bore a witness here as Miss Kawai did in Tokyo.

They knuckled under to the military because they had to, but now they are thoroughly happy that this pressure is removed.

State Shintoism is going to have hard sledding. The priests are really out of a job. Sect Shinto still has its vogue with the masses. Buddhism can carry on because of its large material holdings, but it is in no state to lead the country in its present crisis. Christianity has the best chance of all, if it can only avail itself of the opportunity.

Dr. Kagawa is to speak here on the 30th, so I may be able to meet him here, after having failed to do so in Tokyo.

Yesterday I attended the nearest church, the main Congregational Church. Its membership had been largely burned out, though the church building was structurally intact; and this was the first service they had had in months. Only a score were in attendance. A Nisei soldier was with me. After service, we and the pastor's family were invited to the home of one of the members for dinner. They served sukiyaki, and provided a meal which showed no signs of the food shortage that threatens the country. They must have dug down deep into their store. It was a real love-feast. The son, just back from an aviation school from which he was soon to have been sent to the front, served food to the Nisei in the uniform of the country whose troops he came so close to attacking.

I certainly am drawn to these people more closely with every intimate talk I have with them. I believe that a rich service awaits the person who comes to them at this juncture.

I shall be greatly surprised if the report of the Committee of Four does not confirm my observations. The Board had better get set for speedy action as soon as the State Department gives the green light. There will be difficulties, of course, when it comes to daily living with the people in their needs and in the bitternesses which may creep out. But unless I am a poor observer, the difficulties will be outweighed by the privileges. Get the budget ready, and start with the very first in the re-occupation!

LETTER FROM REV. WILLIAM C. KEAR

Osaka, Japan
October 23, 1945

I have just had an interview with Mr. Goro Yamamoto.

When the law was passed for the confiscation of enemy property, the trust was taken out of his hands, and the United Church was made the agent to administer it. Since then he has not been able to get any reply from them as to what they have done with it, - whether they have sold any of it, as could be done legally, or whether they have held it. In the former case there will be difficulties about getting it back. In the latter case it may not be too hard, this depending on what the Judge Advocate of the Military Government may decide should be done. I shall try to put the matter before him, even though I have no legal authorization to do it. Mr. Yamamoto does know that one of the Joshi Gakuin residences was sold, to be moved from the site; but before this was done, it was burned in an air raid. So I cannot tell you now whether the Foreign Board is wealthy with property valued in yen several times what it was before, or a homeless pauper in this land. Mr. Yamamoto did obey an order from the Finance Minister on Oct. 2 of this year to send in a list of the property for which he had been agent, even tho the United Church is now custodian, and he so notified the United Church Board. So he has done all he could.

He says that Baiko in Shimonoseki was burned, but Kanazawa, Yamada and the house occupied by Miss Sue Riker at Kitabatake, Osaka, are safe. He does not know about the Walser house.

Mr. Yuasa has been sending Miss Wells her salary all this time. I haven't contacted her yet.

Mr. Hideki is editor of the official organ of the United Church.

Mr. Yamamoto is lecturing one day a week at Kwansai University on Economic Morality, a favorite subject of his.

Now for some of his opinions on the present situation.

He says to send missionaries as soon as possible, old and new, with a broad conception of the re-education of the Japanese people. The faith of the Japanese Christian is not deep enough. The Japanese constitution and Japanese customs are mystical, primitive, superstitious. All this must be changed. We want evangelism, but more than that. We want a Japanese democracy. We hope you, your government and your people will help us. This present time is the best and perhaps the only opportunity to turn over the ground for a new growth. General MacArthur is doing the very best for us, what we could not have done ourselves.

Shinto has made no growth in 2,000 years. It is nothing but ceremony. Its idea of "good" must be changed. The military have distorted what was there originally. The constitution says that the emperor is holy. But this was not intended to say that he was holy as an individual, but that on coronation he became holy as a symbol. But the militarists wrongly insisted that he is holy as an individual. The emperor should be retained, but as a political, not religious, head. A large part of the people believe this already. Even if the emperor is taken away, the Japanese people will hold together. But we do eagerly ask that the emperor be kept as religious head. (Mr. Morita had already told me that as Japan has no real religion, and only a shallow national morality, it would have nothing to grasp if the emperor were taken away. The ideas of the two men differ somewhat here.)

The constitution will probably be re-written by next spring. In it, religion and politics must be divorced.

Sect Shinto will continue, but its superstitions must be changed. Buddhism has no message for the new Japan. It only compromises. It has little to do with reviving the national life. It has little to do with reviving; it only serves to relieve the people from uneasiness.

The United Church is interested only in the institution itself: it hasn't even a creed. The Presbyterians are not satisfied with this. The United Church will probably break up. It was based on a legal order from the government, but now that this order has been rescinded it has no legal basis at all. A real union should be accomplished on a spiritual basis.

So says Mr. Yamamoto, who is intensely interested in seeing his country reborn and who looks to the American church to help in the process.

So one more Christian stalwart calls for an immediate return of missionaries.

In speaking of this before, I left out one important practical matter. That is the subject of housing and feeding, both of which matters will be terrifically difficult. So they should be taken into account before sending anyone. The army provides my billet and serves me food, all of which is brought in from abroad. As a missionary I shall have to solve these two problems for myself, and I might be taking a place and eating food that some Japanese should be having. That seems to be the real hindrance to an early return. If it can be solved, let a few at least come over to Macedonia very soon.

Today, in a conversation with the local director of the Food and Provisions Control Association I was told that Japan can get through this winter with the food on hand. The real crisis, he said, will come the end of next summer. That is the opinion of one man whose business ought to make him aware of the real situation.

The people had no idea that the air attacks would be as violent as they turned out to be, or that their army and navy would be so utterly powerless to ward them off. Therefore their counter-preparations were wholly inadequate. They have turned against those who so deceived them. Yet perhaps the military deceived even themselves as well as the general populace.

Little is being done to clear out the ruins and start anew. Here and there there is a little garden among the ruins. That is almost all. Yet people are flocking back to the cities. The problem is enough to make the most optimistic falter.

The G.I.s are a lesson in themselves to the people in the matter of living in a country where the freedoms are honored. Their wholesomeness is having a powerful effect. At the same time there is a giving way to license which is quite distressing. An officer remarked to me just this evening, "The clergy are going to have a terrible task with the ending of this war." C'est la guerre, I suppose. But at any rate, Japan now has the chance of her life. Let's help her to use it right, and the whole world will benefit.

Sincerely,

(Signed)

William C. Kerr

LETTER FROM REV. WM. C. KEAR

Osaka, Japan
Oct. 25, 1945

Dear Dr. Hooper:

This morning a party of three of us made a surprise visit to Osaka Jo Gakuin. Lt. Lewis son of the pastor of Forest Hill Presbyterian Church, Newark, N.J., and Sgt. Allen, a Roman Catholic, the photographer of this part of the Survey, were the other two. It was Sgt. Allen who, impressed by my tale of my first visit to the school, had gathered bars of GI chocolate from his mates for a gift to the students. These I turned over to Mr. Morita when he visited me a couple of days later.

We arrived at almost 9, when the school was in full swing. It was a very different sight from the other day when I found only one person in the building. Several teachers were on the first floor in a room shut off by a wall of boxes, On the second floor of the concrete box of a building was a class absorbed in an algebraic problem. On the third floor was a class of almost the same size studying the Japanese language. On the top floor was Mr. Morita's own class, studying religion.

We asked them to sing for us. First they gave us a Japanese song telling of longing for home, and then a familiar Christian hymn. I listened to those sweet voices, I looked out of the great open window frames through which a strong breeze was pouring. I watched other groups down on the grounds below, tending garden, cleaning up rubbish and filling in dug-outs, I looked out over the utter devastation on every side from this, the only building left standing in that area, I thought of the welcome we in American uniforms were receiving so soon after the cessation of hostilities, I thought of the other American teachers who had taught in that room, I watched the effect the scene was having on the other two men, and I am not ashamed to say that tears rolled down my cheeks.

At a signal the girls all rushed from the building to seat themselves in a solid mass facing the front entrance where, after a moment we were being introduced by the principal and then given a chance to address the students; I in Japanese and the other two men in English, to be interpreted for them by a wee Nisei teacher from Idaho. I gave them greetings, told what I know of the former teachers, especially of having seen Alice Gruce in Los Angeles just a couple of weeks before. I told them how proud I was to see them so intent on their studies under such handicaps. I congratulated them on the freedom won even in defeat, and challenged them to work for the new Japan. Lt. Lewis ^{said} that no experience during his stay in Japan could possibly mean more to him than that visit to the school. The sergeant was told that the chocolâte had made its way around a good part of the school, each one of those GI bars, of almost four ordinary bites apiece, having been divided among ten of the girls. The sergeant took pictures, which I hope will be available.

As we left, the girls lined both sides of the road from the gate, hiding the piles of rubble behind them. We were in two jeeps, and I must say I felt as perhaps Gen. Eisenhower felt when going through the streets of New York. Every hand was waving, and every voice calling out "Good-bye" or "Sayonara."

Next Wednesday they are having a bazaar to raise money for a piano. The building plan calls for erecting three class room buildings at a cost of 500,000 yen!

If you could only have been there, or if I could begin to describe that scene properly, or tell of the emotions that overwhelmed us. I wanted to appear in every church in America at once and tell that story. It spoke of restored relations, of healed wounds, of hands joined together for a better Japan, a better America, a better world. Again was I told that people, to help build this new Japan, cannot get here too quickly.

Again I am torn between Korea and Japan. What a privilege it is going to be to take part in the rebuilding. To think of Christian songs resounding between those walls when for months they had been stilled, of testimony for Christ being given again where it had been prohibited, of people talking freely of matters that would ^{have} landed them in prison just a few months ago. Some people who came to see me this evening agreed that defeat is better for the common man in Japan than victory would have been. Is that a paradox?

An official walked out of the Municipal Office with me today. Out of a clear sky he said to me in his own language: "We were fearfully deceived by our military. We are deeply grateful for American kindness." And all around were the ruins caused by American bombs.

Broadcast my story as far as you can.

Sincerely,

William C. Kerr.

Copy of a Letter from Rev. William C. Kerr, USSBS, APO 234, c/o P.M. San Francisco,
California

Tokyo, Japan
Nov. 23, 1945

Dear Dr. Hooper:

For various reasons I have not kept up the rate of letter-writing at which I started. I haven't been in touch with the work of our Mission since then; our team has been working up to twelve hours a day on its investigations; and for a few days the aftermath of a cold has kept me below par. A letter received today from Grace, in which she told of her visit to 156, has inspired me to break the silence again.

I enclose the negatives of the Wilmina pictures. How I wish that I had a camera of my own with me! While the team has its official photographer, I cannot use him for private work. The Wilmina pictures I got on the plea that they might be of some use to the survey.

So I haven't any other pictures to send; and even if I had had a camera, I have not been near any Presbyterian centers since the visit to Wilmina.

Your letter of Oct. 29 came to me in record time. I was very glad, of course, to know that my reports had been of some use to you. The Board action, which you enclosed, was of considerable interest; though I did feel that in view of my later findings, it was too mild to meet the situation as it stood. I never did get to see Dr. Shafer. He was gone long before I got back to Tokyo. And when I walked into an Osaka church my last Sunday there and found Dr. Horton in the pulpit, I hadn't yet received your letter and so could not relay your message to Dr. Shafer through him.

Some time ago I wrote to Miss Wells and gave her my address. The fact that I haven't heard from her yet makes me feel that the local mails must be quite uncertain.

My team leaves here on the 29th. After that I shall continue with the Survey for a time at least, presumably in the capacity of translator in the Tokyo office. This will give time for me to find out the result of an application I have made to Gen. Hodge through his liaison officer here for work in connection with the army in Korea. If a proposition comes, I have my own standards by which I shall judge its acceptability. There is the further possibility of staying on with the army in Japan in some other capacity. And now comes the very interesting suggestion through Grace that I should have your backing in staying right on here in a missionary capacity. As a matter of fact, you have other sources of information for Korea, and it might be better for your purposes for me to stay in Japan. My thinking is still fluid. I can presumably stay with the survey until some time in January if it seems advisable. Before December is very far advanced, I ought to come closer to a decision. As I shall have my evenings and Sundays from December on, I can then give more time and thought to getting information that will be of interest to you. There is no hint yet that one could stay on here in a private capacity.

I have seen the destruction wrought at Nagasaki and I had time for a stroll in the gathering twilight through the ruins of Hiroshima. The results of the atomic bombing are not so different from those of other types of bombing. There is the same tangled rusty iron work, the same broken tiles, the same fragments of walls

the same chimneys standing when all else is gone. It is the appalling extent of the damage caused by just one explosion that staggers the imagination and makes one realize the extent of the forces that lie beneath and around this little foothold we possess in the vast universe. A man whom I met in Hiroshima told me that in his village six miles away walls of houses were blown in.

At Nagasaki the old Catholic Community, dating back three centuries, was cut down to the numbers of which it consisted when Japan was opened up last century. The cathedral and all of its churches are gone, and the only place for 2,000 survivors to worship is in one corner of a burned-out school building more than two miles from the center of the blast. I met the priest, a French-Canadian Dominican. He was interned in Kobe for the whole war and had only recently returned. No word had come to him yet. I asked if he would not be taking vacation soon, but with a smile on his face almost angelic he replied that he would probably "take his vacation in heaven." His absorbing passion is to get his church and its institutions running again.

The Methodist Girls' School, Kwassui, was very little injured, but its buildings have been taken over by our Marines, and the school has had to move farther out.

I keep being amazed by various things. Nothing has come up to contradict my impression that Japan is now wide open for the return of Mission forces. I think even the Mission organizations could come back as such, though here the organized church organization might feel on its dignity, as I do not think the individual citizen would be. That is a point which I want to ferret out during these coming days.

But another thing which amazes me is the way in which these G.I.s and officers cheer for the foreign mission enterprise. So far only one man has even hinted that he is unsympathetic, and he is a trustee in a Presbyterian church! Take supper this evening, for instance. I sat at a table with a major and a lieutenant and a civilian, none of whom I had ever seen before. In no time they knew what I had been doing out here during thirty-four years; they were asking questions with interest, and they were arguing that Christianity now has the chance of its life in Japan. Time after time that happens, and you might think that the army and its civilian personnel too were right back of the idea that Christianity is the answer to Japan's deepest needs today.

Different men have told me that they have been invited to Japanese homes but have refused the food offered to them just because they did not want to take a mouthful away from those people. In one case the man had not had language enough to explain the reason for his refusal, and he was afraid that he might have offended them; and in another case when the reason was made known, the people were deeply affected. There never has been such an occupation of enemy territory in history, if I am any judge. Some regrettable things are being done, of course, and some little Japanese maids are going to have their hearts broken. But on the whole, a camaraderie is being established which means much for a better world. The average man in his average contacts may be doing a better and more thorough going job than people in a more professional capacity have been able to do.

The Japanese see a give-and-take between officer and enlisted man that they have never known in their army. They now see men treat women with a tenderness and consideration which they have not known on a large scale before. They see generosity and helpfulness. They see a willingness to help with the other man's burden. They see a freedom from convention and restraint, a lilt and a smile,

Then they remember how their military leaders were teaching that all the working of the democratic spirit was a work of the evil one; and they know, as many of them knew in their hearts all the time, that they were lied to. They think of the fear of an American invasion that was inspired in them by propaganda, and of how their young women went armed with razor blades and knives with which to make way with themselves when the atrocities should start; and now they compare the conduct of the American soldier with what they are now learning of the actions of their own troops, and their heads bow in shame, and then they rise to express gratitude for the kindness of this occupation force. And meantime the only members of this occupation force who wear arms are the M.P.s, and their main concern is with the members of the force itself.

A new heaven and a new earth? Maybe not yet. But something that is old but yet new is still at work leavening the lump.

Very sincerely,

William C. Kerr.

LETTER FROM REV. WILLIAM C. KEAR

Tokyo, Japan
Dec. 4, 1945

Dear Dr. Hooper:-

No word has come to me as yet about getting to Korea, so I am still at work here and using odd moments to get in touch with people. I am now the proud possessor of a typewriter which one of the men did not want to take back to the States with him, so perhaps my writing will be a little more legible.

My latest visit has been with Mr. Miyoshi, pastor of the Fujimi Cho Church, the one which owed so much to Dr. Uemura. On Sunday I attended service there, and last evening he came to see me at the University Club.

He looks considerably older than when I saw him last, and doubtless there is quite sufficient reason for this. While the congregation in his church was considerably larger than what I had found in Osaka, it was still far below what it used to be. The church is intact. The fires came rather close, but didn't quite reach it. However, many of the church families have lost their homes and are now with relatives out in the country. As the members of the church are largely of the white-collar class, they find themselves in difficulties because of the inflation. Many articles and many kinds of food are not obtainable even to those who have the money. Mr. Miyoshi spoke especially of the inability to get salt, and of how insipid the food is because of this lack.

He agrees with all the others I have talked to that the missionaries will be welcome as soon as they can get back here. Among the types of work to do he mentions education above social service. He would like to see a Christian university that would match the Imperial University, and give to education in Japan the moral and religious basis that Japan so much needs at this time of crisis and opportunity.

Christianity must take the lead. Buddhism is no more and no less than it was before. In fact, it is handicapped by quarrels with Shintoism, and has again come to be looked on as a foreign importation, long ago though it was that it made its entrance into Japan. Patriotic Shintoism has lost government support. Sectarian Shinto is childish and superstitious. The military gave some support to Mohammedanism, hoping thereby to get the cooperation of some of the other Asiatic peoples in setting up their regime in Asia, but with the incentive the effort is gone. The field belongs to Christianity, if it can but measure up to the opportunity. To qualify, it must not neglect education. Education is further needed to make democracy known and workable in Japan.

America at one time used Boxer Indemnity money in China to help China itself through education. Might it not just be possible that something of the sort could happen in Japan?

Social service? Of course. Japan needs more and better hospitals, like St. Luke's. And the serving of the people through such institutions would be a far better method than the indiscriminate distribution of food, difficult though the food situation is.

But direct evangelism needs the service of missionaries too. Let the old-timers come out. And let new blood come out, too. Let American representatives who have a real sympathy for Japan come out and just live here, carrying on as doctors, or teachers, or nurses, or anything, - just to show what the real Christian life is. There will be no hatred to meet, but a cordial welcome.

Yes, all types of evangelism, and with no special change from the way in which it was carried on before. But let there be as little sectarianism as possible. The United Church will probably last. Its organization is still to be worked out, but to Mr. Miyoshi's way of thinking it should be middle-of-the-road, between the completely independent system and the episcopal system. It will become more democratic as democracy comes to be the way of life in the nation. To be sure, it has not been able to work out a creed as yet, but this will come. There are those who oppose the union, of course, and would break it down. But the challenge is so great that Christianity must act as a unit.

The Christian Church in Japan has suffered losses, but it has not fallen down. By next spring we can look forward to seeing the rising of new life in it. Making Japanese into Christians is the great task, and the church must not fail to meet it. Let the missionaries come back to take part in the great task. Christ's name is to be the passport of the future.

So spoke Mr. Miyoshi. In some details he may differ from others. There are many who think the Union will not last. Some oppose it because they want a creed and some oppose it because they don't want a creed. But in general the Christians certainly realize that the chance of a lifetime, the chance of an era, perhaps the chance of an eternity lies before the Christian Church at this present moment. And they want the help of the West in meeting an opportunity that is here now, even though no one dreamed of its possibility even a few months ago.

Mr. Miyoshi had word about Hokusei Girls' School. It was almost closed, and did not even take in any new students last year. But it is going to do so this coming spring. It is going to add a Junior College department (Semmon Gakko) to its present organization. The Department of Education has already approved of this new development. Meantime, it is out of its own buildings, which were taken over to be an American Military Hospital. At least, that is the report as it has come. The military authorities did not realize it was a Mission School when they accepted its shelter, or they might have refused it. The school is now using some primary school buildings instead.

I asked Mr. Miyoshi whether he knew what the United Church had done with the Mission property, of which it became the custodian recognized by the government. He said he did not know, but he had no idea that any other disposition had been made of it. Even though it may have been in certain cases, he feels that it will certainly be restored. I must find out about this soon. A visit to the Church headquarters should give me the information. I just have not found the time to get there yet when anyone would be in his office. I am interested, of course, not only as a member of the Mission but because the residence in which I lived in Seoul was also in this same corporation.

Mr. Miyoshi and Mrs. Miyoshi as well, sends best regards to Miss Monk, the Reischauers, and all the others with whom he has had associations in the past.

I think I reported in a previous letter that the Kobokan had been destroyed. That is not true. It is uninjured, and is carrying on a splendid work at the present time, I am told by Mr. Russell Durgin and others. An institution like that could be the basis for starting relief work on a larger scale, to make some impression on the tremendous need that there is at the present time. We thought the disaster at the time of the Great Earthquake was tremendous. That damage has been completely dwarfed by what has happened this time. Can't we see to it that the oncoming generation has the vitamins and the other care that they will need if they are to do what their country will need of them when it comes their turn to carry on? Military Government

has a clear idea of the food needs of the country, and there are indications that the Japanese Government will receive cooperation when it comes to trying to find food during this coming critical period until the economy of the country comes back to normal again.

Mr. Sacon, formerly of Aoyama Theological Seminary, and now of the United Theological Seminary, put into clear relief the call for Christian Missions to put some of its first efforts into social service. He says that, if the West helps the Japanese to raise new churches in the midst of the universal ruin, there will be a great deal of resentment, and the Church's opportunity might easily be lost, as it is seen to be the object of favoritism. But if the Western Church will do something at first from which the whole population, or at least a cross-section of the entire population, can benefit, then afterward help can be given directly to the Christian body without arousing any feeling that the Christians here are the special pets of the West and so fit objects for suspicion. A very wise and sage remark, that, - and thoroughly humanitarian and in line with the mind of Christ, I feel sure.

Again and again comes the testimony that Japan has achieved freedom through defeat. It was a cruel dilemma that the Japanese nation faced, actually. Victory would mean still greater enslavement for the masses. Defeat meant all sorts of suffering. But of the two, defeat seems now really to be the lesser evil. The military are out of the way, or on the way out, and the people are glad. They trusted them before. Now they know that they were badly deceived, and the resentment that one would expect to be turned against the occupying forces seems rather to be turned against their former leaders.

But what terror there was in the countryside when the military leaders told the people of the massacres and the other forms of barbarism that were to follow invasion. I heard this story of one family, and it is said to be representative of many. When this family heard that the invasion was near, they put on their ceremonial clothes, sat down in a circle with their ancestral tablets in their midst, and then waited for massacre at the hands of the invading American troops! One can see some reason for the welcome the Americans have received, when he pictures the relief that came with the dissipation of those awful fears.

The other day I had a conference with the Minister of Education. When I asked him at the end for a message to the American Church, he said what so many others have said. "Let the missionaries come, especially for social service and educational work. And there will not be any personal animosity against them".

Mr. Ariyoshi, formerly Vice-Governor General of Korea, and more recently Governor of Kanagawa Prefecture and Mayor of Yokohama, and now member of the House of Peers, was kind enough to call on me a couple of days ago. I well remember the time when he stood in the pulpit of the Japanese Presbyterian Church in Seoul at the time of its dedication, and preached a sermon based on the account of Solomon's dedication of the temple he had erected. He has been on the Boards of Ferris Academy in Yokohama and of Kobe College, and reports that they are both doing well. I was not altogether surprised when he remarked that he was afraid America did not understand what Japan had actually done for Korea in the way of development. I replied to Mr. Ariyoshi that we were fully aware of the improvements that had come in Korea through Japanese rule there, and that we gave Japan credit for this; but that the thing we could not stomach was the way in which officials, subsequent to him, had made a veritable prison-house of the whole country. And I particularly spoke of General Minami in this connection. His head hung down as he acknowledged that this was the case, and there was no further effort on his part, to stand up for the administration over there. If all the officials there had been like him and like Viscount Saito, things might have been different.

I have at last heard from Miss Wells. I enclose her letter to me. I had pictured her as isolated down in her corner of the country, undergoing all sorts of hardships, and practically beyond the reach of mail. And now I find that the reason why her answer came so late is that she has been too busy to write! So I think that we can set our minds at rest so far as she is concerned, save that she certainly must be in need of clothes.

But this letter has gotten out of hand, and I must bring it to a close. One of those days I may make a sudden departure for Korea. I should be very happy to stay on here in some capacity, and keep in touch with these people and send back such information as would be of interest. But I think that the main story has been told now, and the main picture drawn; and if I do leave here for other parts perhaps there will be things of interest there to tell and pictures to draw. Meantime, so long as I am here, I shall keep eyes and ears open. I can see how difficult it would be for an independent civilian to live here with things as they are. A good part of the day might go just to finding the necessities of life, and that in competition with other people who need those very articles. Lodging and food problems are matters that must be seriously studied before individuals come back here to start housekeeping again. There are these and other difficulties. But I do hope that the answer to such matters will be found soon, and the trek back here can be begun again.

Again I send greetings to the good friends in the Board and in the Church at home.

Very sincerely

WILLIAM C. KERR

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
December 9, 1945

Dear Dr. Hooper:

Another Sunday in Tokyo. This morning I made my way up to the front of the Palace, then along the most to the north, on beyond the Yasukuni Shrine where those who die for the nation are apotheosized, to Fujimi Cho Church which I had attended the Sunday before.

Mr. Miyoshi preached on the subject of "Faith." It was not a popular talk on some passing matter of the day, but dealt with the eternal verities, following the tradition of that Church from the days of Dr. Uemura. The service was followed with the celebration of the Communion. The sun broke through the morning clouds and came in through the eastern windows just as this part of the service began. There was I, a member of the nation with which Japan had been at war less than four months ago, joining in the Communion service with fellow Christians from whom years of war had separated us, but with whom we could once more be at fellowship. I felt sure that it had not been these people who had willed that war should come to break that Fellowship for a time.

Only yesterday had been the anniversary of Pearl Harbor, and my thoughts went back to the way in which I had been taken off for six months of internment that day four years ago. Just the day before that fatal day, I had joined in a similar service with Japanese fellow-Christians in Seoul. What has come between has been a strange interlude. Now it is over, and broken ties can be mended again.

In the congregation there were also two Nisei G.I.s from Denver. When I met them after the service they told me how they had found Christ since entering the Army. Now they are full of an enthusiasm that puts me to shame. They had been to a Bible Class somewhere else. They told me of a prayer service each Tuesday night in one of the buildings used by the Allies, and of a preaching service down on the Ginza each Saturday night, and from the tone of their voices you could feel that they can hardly wait until the next of those meetings comes. So that is what life in the Army had done for two young G.I.s.

This afternoon I took a couple of hours for a Gimburi. Whether they still call it that I do not know. It used to be the word for a "stroll down the Ginza." Whether the same name is used or not, the strollers were so numerous today that it was hard to make one's way. All along the curb are venders of wares too numerous to mention. It would look as though there was no want here. But many of those goods do not bear too critical an inspection, and the prices on them are terrific, judged by former standards. Ten yen bills were being handed about where I should have expected to see the one yen brand, and hundred yen bills where I should have expected to see tens. G.I.s were numerous among the crowds, getting hold of what might serve as Christmas presents if they could but get them back to the homeland in time.

I went past the Kyobunkwan building that houses the Christian Literature Society and the Bible Society. While it looks a little the worse for wear, it is still intact save for a few windows. Closed today, those doors will be open tomorrow, for the two institutions have been able to carry on their work in spite of the devastation wrought around them.

No word has come to me as yet about getting over to Korea. But a Mr. Kim who has been with the Survey got his transfer to the Department to which Dr. Underwood belongs, and took the plane for Seoul today. Perhaps my turn may come before long. Mr. Kim and his wife have been in the States, but most of his family are in Korea. Letters addressed to Generals Hodge and Arnold, asking them to find out about the family, brought an investigation and the report that they were all right. Mr. Kim was greatly touched at this attention given to his request, to say nothing of being relieved by the answer that came.

A Nisei G.I. walked down in front of Headquarters the other day with his arm about the shoulder of a middle-aged woman who had on her face a smile that belonged to another world. Many such touching reunions are being achieved these days. The Nisei, who might possibly have been looked on as traitors, are getting fully as good a welcome as the rest of the Americans, and maybe just a little better, especially when they locate relatives.

Very sincerely,

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
December 18, 1945

Dear Dr. Hooper:

It is just one week until Christmas. Our dining room in this building is already gay with several decorated trees and many festoons. Christmas greetings hang over the entrances to the office buildings that our Forces occupy. Christmas freedom is one of the many freedoms which are coming to this land. Yes, the day has been a public holiday before. But in order to take all the joy out of it, several years ago emphasis was put on the fact that it was the anniversary of the death of the previous emperor. From that point on, it was easy to go so far as to forbid any activities of joy on that day, - and that fitted in exactly with the desires of the extremists, to put obstacles in the way of anything distinctively Christian.

But the G.I.'s won't be bothered by the fact that it is the anniversary of somebody's death, no matter how eminent that person may have been. And Japan will swing along in their train. Already choruses are practising to render the Messiah. Would that all the celebration of the day would be along the line of remembering its real meaning. No, the birth of the Prince of Peace will not be forgotten, any more than it will be forgotten in any community in the homeland, no more and no less. But even though there will not be direct recognition all along the line of the One to whom we are indebted for this greatest of all Birthdays, the fact that all true Freedom stems from that day will be shown before the Japanese people in a multitude of ways. And many of the Japanese themselves, who know what the day really stands for, will make up for the frustrations of the Twenty-Fifth days of the Decembers of the past few years.

I am just back from a concert given by the Nippon Philharmonic Orchestra. Renditions of Shostakowitch, Mendelssohn and Smetana were given in masterly fashion in the Hibiya Public Hall. How did I happen to be there? As I came out of the office building at five o'clock in the gathering dusk of the evening, with the last tints of a glorious sunset just fading from the western sky, to be succeeded by the lesser brilliance of the full moon as soon as our eyes could get used to it, I found a Japanese student walking along at my side. That was nothing unusual. Other people were walking along in the same direction. But I felt that this one was keeping pace with me, as though he would welcome an approach from me. I confess that I was tired after the day's work, and hesitated to start a conversation which might involve me for the rest of the evening. But while I put off doing what my heart told me I should do, he started to speak, and in good English.

"Good evening sir. Are you going to hear the concert?" (for at that point on my way back for dinner I was headed in the direction of the Hall). "You're not? I am going, and I have an extra ticket which I should like to use for you. Will you go with me, or is it inconvenient for you?" "Do you really want me to go? Is there not someone else for whom you were intending to use the ticket?" "If you can go, I want to use it for you". Well, it was a minor matter that, if I went to that 5:30 concert I should get back to the billeting place too late for dinner. Here was an offer from the heart, and I had not heard such music for a good while. So I walked down that street straight to the Hall, instead of turning off where I usually do, and had an hour and a half of pure delight. And that is the sort of unexpected kindness that multitudes of the members of the forces of the conquering nations are meeting with every day in this land of surprises.

Last Sunday I went to a Methodist church about an hour's ride from here, for the friend, to whose home I had gone after dark some days before, was giving me another chance to see his home by daylight, and so had invited me to meet him at that church and then go home with him for the noon meal. The church is in a remodeled home. It was intact, though devastation reigned not far away. The seating capacity was not large, but it was practically all occupied. The pastor took the vivid picture in the fifth chapter of The Revelation, of the book sealed with seven seals which the

Lamb was to open. There were two facets to his sermon on "When the Saviour Comes", one looking toward Christmas and the other to what is ahead of Japan in these days of reconstruction. It was not surprising to have him take that apocalyptic picture. How often the minds of those familiar with that Book must have turned to those pictures of judgment, when the heavens above them were filled with the whirr of the engines of destruction, and an almost unquenchable rain of fire was descending on them, and they had nowhere to escape! But that scene is in the past now, and, if there is any reason why these people are glad in the very face of defeat, it is because they no longer have to fear that baptism of fire from the skies. The pastor brought the picture of judgment down to touch the life of the individual there before him and to touch the life of the nation which must find a new basis for life out in the future. And for individual and nation, the answer is in the one whose coming is to be celebrated so soon now. Will the new Japan give Him the place that the militarists were terrified to give Him for fear their whole system would topple to the ground? Maybe more hearts than ever before are ready to give Him a chance now, when all other foundations have melted away beneath their feet. The Church of Christ must not fail them now.

The season's greetings to you, to the Board, to the Church. May America, too, open hearts wide to give entrance to the Prince of Peace.

Very sincerely

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Dai Ichi Hotel
Tokyo, Japan
December 30, 1945

Dear Dr. Hooper:

The "Report from Japan", of which a copy has come to me, is such an attractive booklet that I hardly recognize myself in the new dress. I am gratified, of course, that the letters which I dashed off to you can have been of such use to the church at large.

I am told that the average American is apt to feel that, even though the Japanese attitude may be such as I have presented it, still the Japanese are only putting on an act in order to make the best they can out of a difficult situation.

I have found no reason yet to feel that the people here are doing one thing and thinking another. The atmosphere is just too genuine to admit of that. I admit that it might be hard to prove it scientifically without the use of the lie detector or some such radical means. But the great bulk of the people to whom I speak, whether they understand the Japanese language or not, agree in thinking that this is not a show. We realize very well that, if conditions become very much more difficult before they begin to improve, there might be a revulsion of feeling. But we should expect that to be just as evident at the present friendly attitude is.

Today I discussed the matter with a Japanese lady, who has been prominent in work for women, and her daughter, who has been approved for bringing out a Japanese edition of one of the most widely read of American magazines. They both told me that I was not mistaken. The daughter keenly characterized the situation when she said that her people are not subtle enough to put on such a show. They have only been conquered this once. If they had been under the conqueror's heel as many times as have some European countries they might have developed a technique for ingratiating the conqueror, intending to use him for what he is worth and then turn on him. But the Japanese are too simple minded for this sort of thing. No, they both affirmed, the Japanese people definitely want the Americans to help them toward something better than the estate into which they have fallen, and they deeply appreciate any help that can be given. One of their friends even went so far, they say, as to advocate Japan's being made a dependency of some other country during the period of tutelage.

I attended service again at Fujimicho church today. A couple of young women approached me and asked me whether I would not lead a Bible study and discussion group every Sunday after the morning service. They and their friends, students in and graduates of various women's colleges, had had such a meeting up to the time war started, but had not been able to continue it. Now they felt that for their own sakes, for the sakes of other friends who were just beginning to take an interest in Christianity, and for the church itself, that group ought to be revived. So perhaps I have been getting an introduction to that congregation after all! I told them that I would gladly help any Sundays that I might be in the city, but that a new assignment of work might send me over to Korea very soon. Well, they would be glad for as many times as I could give them, and would I be prepared to talk to them when they have their organizing meeting next Sunday? If there is such an opportunity in that one church, the missionaries who come back here will be faced with the problem, not of finding work to do, but of choosing among all the opportunities that will be open to them.

A lady missionary of another denomination who stayed here during the war and who was interned in the same camp with Miss Wells and burned out when Miss Wells was burned out, tells me of the reopening of a women's Bible Institute, of calls upon her to teach Bible Classes in various high schools, to say nothing of chances to address groups of soldiers in the occupation forces; while a Japanese associate has been invited out to centers in the country where he has addressed meetings of over a thousand on the need for religion to help in the work of reconstruction. This missionary lady ought to get back to the homeland for a while to refresh herself after all she has been through. But the very opportunities that thrust themselves on her, coupled with the plea of her home Board that she hold on until someone can get out to take hold of things, keeps her at her post even when she could get transportation any time she might want it. Well, just look at our Miss Wells, who is doing the same sort of thing away down at the other end of the island, with no idea at all of leaving the post that is so full of privilege right now. By the way, I understand that Dr. Buchanan saw her on his recent trip to Yamaguchi, but I have had no chance to see him since his return.

The pastor at Fujinicho has preached the past two Sundays on the words of Isaiah in chapters 62 and 63 of his prophecy. He has been drawing many a parallel between ancient Israel and the Japan of today. Tokyo, too, lies in ruins. The country pays for its mistakes. But "in all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them." And what he did for ancient Israel he can do for modern Japan. The same promise is repeated in the New Testament, and was carried out abundantly in the life of the Apostle Paul. But God is not to be left to initiate the idea and to carry it out all by himself. "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night; ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth". It is a call to intercessory prayer, where God wants his followers to work with him for what is dear to their hearts and to his also. And so, at the end of one year that has been full of tragedy, and at the beginning of a new year that can be full of hope because God is there, Isaiah has this message for modern Japan as he had for his own people so long ago.

Christmas is over, and the New Year is close at hand. I must mention the three renditions of the Messiah by a large group of Japanese along with American soldiers. Two of these were given in the auditorium of the Imperial University, and the last one in the large hall in Hibiya Park. Dr. Kagawa made an address in the University auditorium as a part of the religious service in which the Messiah was included. It was almost unbelievable that those two nationalities could unite so soon after the war, and on a campus where very different sentiments had been uttered just a short time before, in so beautiful a service and with so finished a rendition. I confess to not being too enthusiastic about oratorio music, but I went twice and I was lifted off my feet both times.

A Japanese working in my office said to me with reference to the previous Sunday, "I had such a good time at church yesterday. We had communion. I have never seen so many in attendance before. There were six people there whose arms were wrapped in bandages *** I must not be a 'rice Christian' in days like these". And, later, "Merry Christmas. I wish to be born again."

When Dr. Kagawa's secretary came to visit me the other day I took occasion to ask him about some of the charges that have been made recently against Dr. Kagawa. He said that it was quite true that Dr. Kagawa had condemned the bombing of non-combatants by the American forces, but that he had just as vigorously condemned atrocities on the part of Japanese troops, and had been in the hands of the gendarmes as a consequence, and questioned over a period of several days. After that he was

asked not to hold meetings outside of his church, but the government did nothing further against him because of the esteem in which the people hold him. Even during the period of his detention he was able to bring a message to his captors and influence some of them to the point where they wanted to give up the work they were doing. In answer to the charge that Dr. Kagawa had been sent to the Philippines on a propaganda mission, he categorically stated that no visit had been made there since 1936. Other points were brought up and discussed, but after all, affidavits are really necessary when it comes to discussing specific charges. I simply bring up these two samples of what was talked about to show how easily stories may be distorted and harm done by giving only one side of a story. Dr. Kagawa is engaged in half a dozen big movements now aimed at the reconstruction of the country, and it is to be hoped that his usefulness will not be impaired by one-sided accounts when his country needs him so much and when his whole life gives testimony in his favor.

Several people recently returned from Korea have told me of the difficulties through which the Japanese residents there have been passing. The Japanese population of Seoul has been reduced to a small fraction of what it was before, and it may be hard for even this small number to hold out against the Koreans wish that they leave. A very uncomfortable sort of rain has been falling on the just and the unjust alike. Too many of them have found things not much better at this end. One man, an assistant professor in the Imperial University in Seoul, got back here to find that his parents' house had been burned down and his wife's parents had had to sacrifice their home for the construction of a firebreak by the city.

All the Japanese churches in Seoul except one are said to be housing Korean congregations now. The Japanese YMCA is being used as a dormitory by the occupations forces. The Secretary, back in this country just a few days, finds his hope to be taken on by the Tokyo Association blocked by the fact that the building here is also needed by the Allies. Japanese returning from Korea are allowed to take out just exactly what the Japanese authorities allowed American internees to bring out in 1942, -one thousand yen in cash and as much in the way of personal goods as they could carry with them. But we were escorted out in fairly comfortable day coaches, while the large number of Japanese refugees were herded in any kind of car that could be commandeered in order to get them down to Fusan, where for a while it was necessary to wait around the station for several days before they could find space on the steamer to carry them across the Straits.

Word still does not come to me as to what my new assignment of work is to be, but I have some reason to hope that the long deferred trip to Korea may not be too far off now. I may be doing work that will cause me to divide my time between Japan and Korea. I have been transferred to General Headquarters, but still unassigned. My new APO number is only tentative until the decision is reached. Meantime mail sent by the following number will be taken care of for me.

APO 500 CI&E Section, GHQ SCAP 7/8 P.M., S.F.

My kindest regards to all. It is still a privilege to be out here, and I hope it will not be too long until others will be able to come out.

Very sincerely

William C. Kerr

LETTER FROM REV. WILLIAM C. KEHR

Dai Ichi Hotel
Tokyo, Japan
Jan. 16, 1946

Dear Dr. Hooper:-

Tomorrow is the day I should have started for Seoul, but today's plane was grounded on account of bad weather, so the whole schedule is put off a day. The number of obstacles that have arisen to keep me from getting to that place is either humorous or tragic. I don't know which. At least, everything but the weather is finally placated, and now if the weather would only come to terms I could really be off. I go with the blessings of our unit, which is responsible for keeping in touch with the religious situation over there, as well as the educational, but so far has not had the opportunity to do so.

Before I get over to that very different situation across the Straits I want to clear off some of my notes on Japan.

It may be some months yet before permanent missionaries get back here. The details are under consideration here at the present time. Some of the church leaders have taken the prospect so seriously that they are lining up possible places to live. Three places are on the list now, one the residence of a Japanese, and the other two the Walser and Garman residences. The three could house from fifteen to twenty individuals. Furniture would be necessary. The Swiss people who are in the Walser house now are desirous of selling their furniture to whoever follows them in the house. It is said to be in good condition, possibly a little on the expensive side, and they want dollars for it. Mr. Durgin is well acquainted with the situation, and thinks it would be well for some Mission body to accept the proposition, in view of the difficulty there would be in getting furniture anywhere else at present.

Not long ago Miss Kawai asked me to address a meeting of women educationalists on Education for Democracy. When I think of the efforts of the militarists to stomp that idea out of the minds of the people, even before the beginning of the war, and the danger there would have been in discussing the subject at all just last summer, I realize again what tremendous strides have been made during these months. The idea, however, never was driven from the minds of the people. That it has remained there is evidenced by the avidity with which they take up a serious study of the matter now. They know that they have never had an adequate knowledge of the implications of the word. Now from all sides comes the demand for further explanation. An officer from the Kyoto region comes in to tell of how the demand was made on him to tell what it means, and how he stressed his belief that the teaching has its basis in the words and life of Christ. The newspapers, the magazines, echo the word. Someone at the lecture that I addressed took down notes, and then brought them around to me to get authorization for publishing them in a magazine. The ideas expressed were simple and practical. Have a real democracy in the home, working on the principles of equality and mutual responsibility. Carry the democratic training still further in school, having libraries, banks, courts and the like carried on by the pupils themselves. And for the education of the adults themselves in democratic ways, make use of a neighborhood organization found in every part of Japan, through the grouping of ten to twenty families together for the purpose of carrying out government orders. These groups never functioned as discussion groups; the secret police would have known everything that was said. But now that freedom of discussion has come, let these be the counterpart of the New England Town Meeting, which cradled democracy in our land.

People come asking for English books on democracy to translate into Japanese. One day comes a man from Tokyo, and the next a man from Osaka; and many more would doubtless like to make the same request. Here is America's chance to tell what it is that has made her great. Can it be expressed in such words and in such life that these people with their great hunger will be satisfied?

The representative of another magazine comes and asks for an article that will tell the attitude of the Western world on suicide. Japan has lauded suicide, and at the very least has condoned it. But that attitude is an anachronism now, like so many other ideas of this feudalistic society that has lasted up to the middle of the twentieth century. "Tell us just why it is that suicide is wrong". There is the demand. And the answer given is that Japan has never yet recognized the worth of the individual. And just as the idea of democracy is carried back until its origin is found in Galilee almost two milleniums ago, so the thing that makes it impossible to laud suicide any more is found in the teaching of the one who told of the worth of the individual in the eyes of God. Japan has been in the grasp of a great negating philosophy of life that owes its origin to Buddhism. The replacing of such an idea as the glory of suicide with the opposite idea of its shame calls on Christianity to come to the fore in training Japan for the future.

A woman pastor comes with her problem. Before the Union her church was Presbyterian. The church home was burned out in one of the raids. The congregation meets around in the homes of the members who have any homes left. But that is not the problem. Not a word of complaint. Not a hint that financial assistance would be welcome. Not a look to show that such a thing is even thought of. No, it is something quite different. It is that a great opportunity is present, and there are many adversaries. She has seen the doors of a normal school begin to open to the Christian message. Unbelievable. Anti-Christian thought has been entrenched in the normal schools of this land. The children of Christian parents all over the country have had to endure the taunts, the ridicule, the threatenings of teachers who have graduated from these normal schools. Can any good thing come of Nazareth?

Our friend was normal school teacher once herself, a music teacher. At that time she won two or three to her faith. One of these is now teacher and matron of one of the dormitories in this school. She suggests to her old teacher that she talk to some of the girls in that dormitory. Informal talks turn into a Bible study group. The number grows to seventeen, and meets two or three times a week. Then one of the other teachers scents trouble. The attention of the principal is called to what is going on. "Sorry, but you will have to stop using the school for that purpose". Already five of the seventeen have been baptized, this last Christmas-tide. They can't be abandoned now. If they can only be carried until their graduation in March, by that time they will be able to stand on their own feet, and they will go out to their work as teachers ready to scatter the seed for a fresh harvest in each place to which they go.

But there is no church building now to take them to. Dormitory rules are stringent, and they cannot go far away. Where can they meet? That is the question. All sorts of places have been considered, but they won't do. Then it comes out in the conversation that the Imperial University YMCA is not far away. But that is for men. Surely girls would not be welcome there. "Wait a moment, I have the card of the secretary of that association in my pocket this very moment." A note of introduction is written. And the next time the woman pastor comes she tells of the first meeting of the class there, of the addition of two of the teachers to the class, and the warm welcome that the Y gives to this group of girls. Now they can be carried on until they graduate, and then there will be five of them left to be the nucleus of a group for the coming year. That was the problem. And this further problem. "What are you, you bringers of freedom to this people, going to do to pry open still farther the doors of the normal school system and let the winds of freedom sweep through there too?"

Another school teacher comes. She heard that talk on democracy the other day. She belongs to a school whose doors were closed two years ago. Why? Because they were burned or bombed out? Well, the incendiaries did fall there, and school buildings and dormitories and teachers' residences went up in flames one night. No, that was not the reason. They can even now squeeze a hundred girls into some sort of quarters and start in over again, and this is what they plan to do. But their principal, a baron, was a dangerous man in the eyes of the military. Why, he wrote, even before the end of the war, a book on Postwar Woman's Education so far-seeing that even now, after Japan's defeat in the war and the coming of a new regime, that book can be published without a single change. That is the type of man he is, that is the sort of idea he had, and that is why the school headed by such a man had to be closed by those leaders who are now discredited in the eyes of the nation and of the rest of the world.

The teacher produces half a dozen copies of that same booklet. "You are going to Korea. Won't you take them, and distribute them over there?" Of course I shall, for the New Korea and this New Japan can get together on a basis such as this. And they will, given time for taut feelings to relax, and mutual regard, based on real worth, to be cultivated again.

Good old Senji Tsuru, a seminary mate of years back, a valued friend all these years, and the one who braved the threats of the guards of the internees' camp in Yokohama to give almost literally, the clothes off his back to those who had been hoarded in there with no chance to bring in their own belongings--Senji the principal of Ferris Academy in Yokohama, spied me out and came with his greeting. The war never made a bit of difference to a friendship like that. No time then for more than a greeting, but the promise of a coming day when we could get together and bring that friendship up to date.

And there comes Mr. G., he who attended so many of our mission meetings and helped so much in making Mission and church see eye to eye. He is so thankful that the Christian church has been freed from the danger of State-controlled paganism, but he wants to have it made sure that the same entity does not rise phoenix-like from the ashes of this present fire of cleansing. It is a cry that is voiced by many, that the forces of freedom do not release their grip on things until there is absolutely no danger that latent forces of reaction will bide their time and then come out into the open again. Imagine that - people actually wanting their country to be occupied indefinitely, until the future is assured from the threat of the forces of reaction within. I have heard Japanese say that the Allies should stay here for ten years.

Mr. Miyoshi, in his sermons, continues to drive home to his people the idea that the Tokyo and the Japan of today are like the Jerusalem and the stricken Israel and Judah of the ancient world. Japan too, at least the Christian part of Japan, must learn to be the Suffering Servant, to learn God's will and sacrificially to carry it out, to follow the Christ who went ahead bearing his cross. For several weeks the message was from Isaiah. For several more weeks it is to be from Jeremiah. But an intervening message took the longing and the prayer of the exiled Nehemiah for his smitten nation, and challenged the Christian forces to have that same yearning for their smitten country, at the same time realizing that, as in the case of Israel, it was sin that had brought them to this pass.

I plan to spend a month in Korea and then come back here again. Circumstances might shorten or lengthen that period. Probably other trips will follow. Every day of this life is a challenge, or a series of challenges. You see, I have been converted from a "bombing research analyst" to a "religion expert"!

Greetings to the loyal backers at home.

Very sincerely
William C. Kerr

CI and E Section
GHQ SCAP
APO 500, Advance Echelon
c/o Postmaster, San Francisco, Calif.

LETTER FROM REV. WILLIAM C. KERR

Seoul, Korea
Feb. 13, 1946

Dear Dr. Hooper:-

This letter is getting written much later than I had anticipated after my arrival in Korea. It is just under four weeks now since I left Tokyo. I did much better than that after my arrival in Tokyo. Various causes have contributed, but one reason certainly is that the picture is not as clear here as the one that imprinted itself on my mind back in October.

But a few matters of business detail first. My sudden decision four years ago to put Prof. Hanamura and his family in our house has proved itself to have been an inspiration. I expected it to be that until it became certain that Japan would have to withdraw from Korea, and then my only thought was that the fortunes of war would include the destruction of these premises. Not so. After the termination of the war there was no demonstration against the Hanamuras at all. They lived here in peace until last week, and then they turned the place over to me and left for their homeland. The house is in excellent condition, except for the need of painting and an occasional repair. The furnace is working perfectly, and the only trouble with the water system is that the pressure in the city is too low to send the water up this high. When the government ordered the sale of our personal effects, Mr. Hanamura bought in some of the principal items of furniture, as many as he could persuade them to let him take over up to about a sixth of the valuation of the entire lot. Those things are still here for our use, and about as much again of the Hanamuras' own things which they were not able to take with them. With some supplementing it will be quite possible to start housekeeping.

The house cannot be left empty for even an hour, and I am not here permanently as yet. The only thing to do is to get someone else to take charge, and that is what I have done. Dr. J. Earnest Fisher, formerly of the Southern Methodist Mission and professor at C.C.C., who is here with Military Government, will take over, and with some officers start a mess for five men. All the needed supplies then can be secured from the Army. I have no time to consult with the Board on this. These men will take good care of the property, and they will be ready to surrender it for Board use on sufficient notice. With this arrangement I can go back to Tokyo with an easy mind. Dr. Underwood has a plan in mind to have at least one of the houses on the East Gate Compound ready for our missionaries whenever they can get out here, so this house will not be needed for that purpose. Our old servants are still on the place and they are to be employed again in the house which they know so well how to take care of. I have not asked for any rent. The group will protect the house and maintain it, and under the circumstances I feel that this is sufficient recompense.

Mr. Hanamura paid faithfully the moderate rent on which we had agreed. He made such repairs as could be done under war conditions, and there is a sum in the Trust Co. for the balance. I have not yet found the exact figure. The title to the property is intact. It was not sold by the Kyodan in Japan where it was registered along with the other property of the Japan Mission, and there is no trace of anyone having tried to do anything of the sort over here. My right to take over has been recognized by the Property Custodian.

Our library is intact, and among the books I have discovered our copy of the Mission Code Book. And that is the last item of business that I have to mention for the present.

After what seemed an interminable delay I, at last, received my orders from General Headquarters to proceed from Tokyo to Korea for a religious survey. Air transport made unnecessary the tedious and next-to-impossible trip by train and ferry steamer.

Early one morning we were on the way, with the moon sinking on one side and the sun rising on the other and Mt. Fuji in all her glory rising between. At Osaka the pilot announced that he was not well enough to continue the journey that day, and so I found myself back in the Officers' Transient Quarters where I had spent three weeks last fall, and to which I had thought I was paying a last farewell. On again the next day, flying right down the Inland Sea, then across Kyushu for another stop, and finally the last stage across the Straits and then up the backbone of the Peninsula. Though I had never seen Korea from that position before I could recognize a landmark here and there. Then, as the afternoon wore on, at last came an unmistakable picture of the Han River, South Mountain and Pukhan a little further along. Then we were west of the city, with Chosen Christian College in full view below us.

The airfield is quite a distance from the city. The truck which carried us bumped over the uneven road and splashed through the mud puddles produced by the thaw that had started just that day. I thought of the ride from Atsugi Airfield into Tokyo, and the waving and cheering that greeted us so much of the way. But here in Korea, the liberated country, scarcely a bit of attention was accorded to our vehicle as it made its way over a road of approximately the same length but bordered by no such ruins as had greeted my eyes in Yokohama and Tokyo. The people here had not recovered from the disappointment caused by the slow turn the political situation was taking, and the enthusiastic reception accorded the liberating troops on their first entry was thing of the past.

The Japanese church properties have all been taken over by Korean churches with an amicable understanding, the Japanese groups still cherishing the hope that they may be able to get back into them some time in the future. As title for all Japanese property now rests in the Property Custodian, that may be a vain dream. And after the Korean groups have enjoyed possession for a period of years they will be in no frame of mind to surrender possession, no matter how amicable the relations may have been.

I found that the few remaining Japanese Christians were meeting for Sunday service in the parsonage of the former Japanese Methodist Church. Having arrived in Seoul late on Saturday, I walked into that little meeting without announcement the following morning. Weeks before it had been reported that I was in the city, and by this time they must have been thinking of me almost as a myth. But there I was in the flesh, and then I knew that my internment in that very city at the beginning of the war had not been the will of those who knew me, and that war had made no change in personal relationships, except to draw them tighter than ever. They were eager for word direct from Japan, for word of the church in America, for word of friends of whom they had heard nothing for four long years.

A few days later I met with the members of the Japanese Relief Association. It is their duty to lend the helping hand to the refugees from the north. These latter need everything - food, medicine, clothing, money, a ticket to carry them on the way to their weary journey's end across the Straits. No matter what agony the army of this same people has caused those of other lands, the sight of these refugees is enough to move any one's heart. When the Japanese family, that has been occupying our home and taking such good care of it, left for Japan last week I went down to the station to help them to their special train. Special, did I say? Small freight cars, bare and empty. Out on the ground there were piles of baggage, up to the very limit of what those people were being allowed to take out of the country. It looked as though there might be room in the cars for that baggage, and then no more space for the people with the baggage, except on the roof. I couldn't stay until they left, but evidently they did follow their baggage into the cars. And playing sardine would at least have the advantage of keeping them warm. Out of the crowd a voice called, "Ke-ru Sensai, is it really you? We thought you were never coming! We wanted to see you before we left. They told us you were coming, but we were afraid we should have to leave before you got here. And now you have really come". It was an elderly couple at whose home I had called month after month to see their son who was seriously ill of tuberculosis and who finally did pass away, but with a sure hope in life and strength in another world.

Another call came from the crowd. There might have been more if I could have waited. As we pulled out of the yards, I saw come through the gate a young man with whom I had visited the churches in the south. But I couldn't stop to greet him. More people were coming toward the station, with baggage, baggage on their backs, baggage on handcarts, baggage on horsecarts, baggage on trucks - always baggage, and yet such a pitifully small part of what had been their earthly possessions. Many of them had never thought of going back to Japan. Their all was invested in this land. They had been here for years, for decades. Their children had been born here, and this land was to them home more than the Japan which they had never seen. And all was lost, just because of the horrible mistake made by their leaders - leaders whom they now repudiate and whom they had not been able to follow whole-heartedly even when victory seemed to be resting on their banners.

But I was talking about that Relief Committee. They wanted me to tell them about conditions as I had seen them in Japan, and then they wanted to tell me of the work which they were doing, of the reception centers in many places in this city and in the port of Fusan, of the individual hardships suffered, of the requirement that every Japanese leave this country, and of the plan of the Relief Committee to leave as soon as it had finished assisting the other people out. That evening they had a "sukiyaki" dinner for me and for an officer who had been helpful to them. This officer was a Friend, and yet had been leader of a tank battalion. Now that the war is over he wants to do what he can to heal the wounds of war. One of the hosts at that dinner spoke in a whisper to me, saying that his people would react against force if that were the method used on them in the future, but that they could not resist an appeal to their feelings. I pictured my wife as so busy answering letters in response to word which I had sent home about Japan's heart being wide open, that she had to give up some of her other activities, and the group burst out into peals of laughter. But it was laughter that meant that tense nerves were being relaxed, that friendship was being offered and accepted, that the future had some hope in it after all. Someone said, "A New Japan will be born". "No", said another, "it is not a case of being born, but of giving birth". And another added quick as a flash, "Yes, and America is assisting at the birth". The officer excused himself a little early. After he had gone our hosts spoke of his friendliness, and one said, "Because he was here the world is brighter now".

Lest you think that it was a case of glossing over the wrong-doings of the past, let me add that during the afternoon, when expressions of mutual regard were being passed around, I repeated what I have already said to some over in Japan, that I never again intend to let myself be in such a position as I found myself in out here before the war, - a position in which I could see wrong being done but could not open my mouth about it. They know what I meant--that the military police and the "thought" police were on the watch then for any slightest hint of criticism of the powers that be, and that one such offense was all that was necessary to put that person in a place where he would not do it a second time. "America has committed wrongs, of course, but we are not talking about America now. We are talking about Japan. And Japan has committed great wrong to the peoples among whom she has gone. Japan's leaders have given their assent to the committing of atrocities. The world expects that Japan will repent". No one made any attempt at justification. Nor was their cordiality toward me lessened one whit because of the outspokenness.

Strange it is to come back to Korea and scarcely ever to see a Japanese on the streets, or anywhere else for that matter. Strange it is to walk down the street with a Japanese and to feel that, for his sake, it is better no conversation be carried on, because of the possible reaction to Japanese being spoken. Stranger still it is to see groups of American soldiers on the streets, to look up toward the Capitol and see the Stars and Stripes and the Korean flag flying as guardians of that structure, and the emblem of the Rising Sun nowhere to be seen. Strange it is to enter the Capitol and see only American and Korean faces, and almost miraculous to see what a large proportion of Christians is to be found among the Koreans who have been chosen to build the New Korea.

Why, one of them has just been chosen as governor of this province in which the capital city is located, and the leadership of several of the governmental bureaus is in their hands.

I am hopeful that the green light will soon be given to that first group of missionaries, and that this will be followed soon by even more liberal provisions. The feeling is frequently expressed that the presence of missionaries will be one of the best stabilizing forces in the country. Several are here in other capacities, and even in the midst of busy days there is still some effort and some time that can be given to the Korean Christians who have been called on to go through so much distress and who are now seeing doors of service open wide before them, so wide that they feel quite inadequate for taking full advantage of the opportunity. For, different though the circumstances and the reasons may be, Korea and Japan are ripe for the Christian sickle, and not time is to be lost.

One caution should be made in the matter of the return of missionaries to this country - and again the same thing can be said of Japan. The rate of exchange is 15 to 1, but 100 to 1 would better represent the actual conditions. That will have to be taken into account wherever one has to make purchases of goods or labor out here, apart from what the Army can provide. Servants must be paid from 600 to 1200 yen a month, and even the latter figure will not take care of a large family. A second generation Korean who is a lieutenant in the army U.S.A., has found his mother and brothers and sisters over here. His father has died, and now the family is his responsibility. There are nine including himself. He tells me that he needs 12,000 yen a month to take care of that family. He can't do that on a lieutenant's pay. Nor could a missionary carry on at the previous salary rate, unless he should be carried by the Army. One match, one individual match, not a box of matches, but one match, costs five sen. A pair of shoes costs upwards of 800 yen. Pastors are being drained from the church and teachers from the schools because these institutions cannot compete with other institutions in rate of salary.

Imagine a letter of this length written from here, and yet hardly a word about the Korean people themselves, the Christian Koreans and the condition of the church. That will have to come in another letter. This one has only cast a bridge over from Japan to Korea.

I think that another two weeks will see me through with the present survey and on my way back to Tokyo. After my return there I shall know better what my program for the coming months will be. So far as the longer future is concerned, both Tokyo and Seoul tug at my heart.

Greetings to all the friends.

Very sincerely,

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

32 Piloongjung
Seoul, Korea
Feb. 23, 1946

Dear Dr. Kopper:-

Back in the old home again, the home whose plans we drew and whose construction we supervised, the home to which we brought Dorothy when she was less than a year old and from which both of our children went out to continue their education in America, the home in which we have received friends of many different nationalities, the home that has been the center of our religious activities. This is the home from which faithful servants took food for me to my place of internment after the war started. It is the home to which I said farewell on June 1, 1942, not knowing whether I should ever see it or its contents again. The home still stands, with maybe a fifth of its previous contents, the rest having been ordered sold by the Japanese government. I am not here permanently as yet, and so it will have to be left in other hands for a while. That it is in such good condition now is due to the faithful care of the Hanamura family who were left in charge during the war. The tables were reversed when I got back here, and for a time I could do for them, as they had done for me. The Golden Rule still works.

Our man servant who had been with us ever since we started housekeeping in Chairyung in 1912 was not here to greet me when I returned. Just a year ago he was called to his reward. The rest of the family are still on the place. They knew that I had returned to the Orient, but they did not know that I had reached Seoul. One of the daughters spied me as I walked up to the gate, and recognized me in a flash. By the time I had walked into their courtyard, the mother was dissolved in tears,-- tears of grief that her husband was not there to greet me, tears of relief that there was someone to turn to again after the fearfully trying years through which the family had come. The eldest son had been pestered by the police constantly because of his association with members of an enemy nation and finally been sent away with a labor battalion to Saghalien being told that because of those relations he was not a fit person to be left in the city. The next son was in the hands of the military police and confined for a year for a similar reason. The old grandmother had died, and also the baby child of the exiled boy. It is small wonder that those tears gushed forth and would not be stayed.

How many more of the missionary families would be greeted in the same way if they came back! Eager voices ask for word of those who were forced to leave here before the war or after their period of internment. An occasional word had leaked through, but for the most part any word was news to thirsty souls.

And what a welcome surprise it has been to see in positions of responsibility in the government so many of those who were prominent in church and school and hospital before--men now who had been boys in Mission institutions, and many of whom had been through trying experiences in jail and prison, because the Japanese overlords wanted them weaned away completely from all that was Western and apparently thought that the way to make them cooperative was to cudgel them into it. It is said, on what purports to be good authority that the 18th of August last was to have been the death day for every Korean who had had contact with the Western world, so that there would be none to be of assistance to the Allied forces when they should land. Surely it did not just happen that the Emperor ordered the cessation of resistance just a bare three days before that date. And now these same people are helping in the restoration of their country.

But let it be remembered that the Christians in Japan, too, had some reason to believe that a similar fate awaited them in case the Japanese arms had been victorious! This was to have been followed by a vicious move to drive from the Orient all that bore the name of Christ and for that reason was considered anathema by the military machine.

So it is not strange that when I came over from Tokyo I bore a commission from many a Japanese Christian to do all I could for their Korean brothers in Christ.

The Korean churches were all in great peril during the war. Those branches that laid special emphasis on the Second Coming of Christ were, as in Japan itself, ordered disbanded and large numbers of their leaders were put into prison. While the other denominations were not treated so ruthlessly, many of the leaders were arrested and put through experiences that they shudder to remember. Some died in prison, and some were let out to die on the way home. Some church leaders were forced to perform acts which went against their consciences, and are in agony of soul now for what they did. Large reorganization will be necessary in some of the denominations.

But the light did not fail, and now a quick recovery is in progress. Congregations are taxing the buildings in which they meet, and new congregations are springing up. A group of leaders has so felt the challenge of the day that they have started a Three Million Evangelistic Campaign. Especially in earnest are the young people. They are touring the countryside, reorganizing the societies that were forbidden during the war, and organizing new ones. The government allowed only one service a week while the war was on, partly so that more time might be given to the labor that the war demanded; and all subordinate organizations, such as young peoples' societies, were under the ban. Whereas government before pried into every aspect of the church's life, the policy toward religion under the new regime is laissez faire, and all that was repressed before can now be revived and more be added.

Nor was it the Christian bodies alone that suffered. Buddhists, Confucianists and other bodies native to Korea and similar experiences. It would not do to call all of this religious persecution, had some of the leaders of the previous government might indignantly deny that any of it was so. The hand of government lay heavily on the people, lest anything rear its head that might give assistance to the enemy, and the government had reason to feel concern that the Korean people might take advantage of a weak point in Japan's armor. But the dependence of the militarists on Shinto and its political and quasi-religious philosophy was so pronounced that no one could be blamed for considering that he was a victim of religious persecution even though there was an admixture of politics.

Nor is it only the Christian bodies that are staging a comeback. The Buddhists are telling themselves that they must come down from their mountain fastnesses and take their part in the daily life of the people. The Confucianists have healed their divisions and are trying to unify their efforts to bring the contributions of their revered sage to the help of the people in their newly-found freedom. Native religions are feeling the impulse of new life. Especially are their movements to turn the attention of the people back to their semi-legendary forefather Tangu, who is reported to have lived 4400 years ago, and to build up a new national life around him. Actually, Tangunism in a way bears somewhat the relation to Korea that Shintoism does to Japan. However, there is little prospect that it will ever get the central position in the life of the nation that Shinto has had in Japan.

It is not strange that there should be some weird religious developments at a time and in an atmosphere such as the present. Our Taiku people are going to find such a problem on their hands. A group of a few hundred Presbyterians not far from that city have been led by their leader to believe that the Messiah has already appeared as judge to begin the preparation for the Millennium. They came out in absolute disobedience to all that the Japanese officials demanded of them, burned god-shelves and flags, took their children out of school, and prayed with great intensity for judgment on Japan and victory for the Allies who, they were convinced, were the angels of God. They labeled, as the Baal church, any others who in the slightest way fell in with the demands of government, and so they had to meet not only opposition from the officials but also from others who should have been their brother in Christ. They believe that they receive everything by direct revelation from God.

A group of them came to call on me. They brought great charts mapping out the future, and explanations of Scripture which are perfect marvels in their way. Of the four men who came, two were said to receive their revelations through visions, one through having verses of Scripture flash into his mind to meet each situation, and one to hear the voice of God ringing in his ears. The intensity of their faith in all this was almost beyond belief. They are due for two great disillusionings; one, when they realize that England and America are not the angels of God that they think, and the other when their missionary friends, to whom they refer as their Mother, do not accept this system of revelation which they have worked out. They must be treated with tenderness. The depth of conviction which they have must not be rudely shaken, but somehow tactfully and lovingly guided into safer channels. They must be brought back to walk in step with the others from whom they have separated themselves for a time. For their faithfulness and their utter fearlessness, even though mixed with intolerance, may easily be a sacrifice of more pleasing savor to God than the compromising acts of some others, no matter what the good intent may have been.

As in Japan, so here the people say, "We want the missionaries back just as soon as possible". Fortunately, those who have the authority are very much in favor of this too, and the time of waiting should soon be over. Again, as in Japan, there is a call for specialists in social service, in education, in medicine, as well as evangelists. Again, as in Japan, there is the fear in some quarters that the return of missionaries may be the signal for renewed emphasis on denominationalism - while in other quarters there is no doubt that this very emphasis will be welcomed. It is a moot question whether a United Church exists at the present time or not. Some say there is a United Church, and some say there isn't. Church councils, to meet this spring, will have to decide the question, not only the present status but the policy for the future. Some degree of united effort must remain, if the body of Christ is to meet its responsibility for the New Korea. There are far fewer denominations here than in Japan, speaking as of pre-union time, but the problem in the two countries in its essential features is very similar.

Even the prisons are responding to the call of the new day. In seventeen prisons throughout Korea there are now Christian chaplains where there were only Japanese Buddhist priests before. In the West Gate Prison in Seoul there are two chaplains and three teachers. Religious service is conducted on Sunday for all the inmates. Classes are held through the week for people who have not had an education. Outdoor exercise is provided for those who are not working in the various shops of the prison. The food is better and of larger quantity than before. People wishing to interview prisoners do not have to peer at them through a small opening in a wall but can meet them in a well-lighted room. The chaplains have an eye on the prisoners' welfare, confer with them when they enter, and help them as they leave to go back into the outside world again.

Japanese religious property has been turned over in most cases to the corresponding Korean body. That is true of all the Christian property and most of the Buddhist. The Shinto holdings are different. The priests of the Shinto groups, whether national or sectarian, were ordered to leave the country very soon after the occupation. While there had been Korean adherents to some of these bodies, they melted away rapidly, as such connection with the Japanese did not make them at all popular. Hence there were no corresponding Korean groups to take them over, and other disposition had to be made of them. The property of one of the most active sects is now being used as the Presbyterian Theological Seminary. The title to all these properties, however, rests with the Custodian of Military Government, and in the case of the Seminary they are paying rent.

Some of the leaders of the Young People's Movement are sponsoring work for the blind. These afflicted people have had two main occupations, massage and fortune-telling. With the departure of the Japanese the people calling for massage have almost entirely disappeared.

Fortune-telling is hardly an occupation to confer large benefit on the country. So those who have the welfare of these unfortunates in mind must look about for other occupations in which to train them. Some school work is being provided for them in one of the churches, and religious and social meetings are held for them. The other day I attended one of these. The blind people themselves provided most of the program. One played a violin solo, another sang, and several made excellent speeches. They were full of gratitude to those who had their interests at heart, and they were inspired by the hope of playing a useful part in society. When I mentioned the name of Mr. Coen, the blind man who for fifteen years has devoted himself to work for his fellow unfortunates called out with pleading in his voice to know when that friend and benefactor of theirs would be back among them again.

The Christian Chinese church has been completely disorganized by the war, all of the workers having returned to China. However, there is a small group of members still in Seoul, and they are waiting eagerly for the return of their pastor. The trouble which these people had with the police was entirely over their association with foreigners, and Pastor Sun was expelled from the country because he had been entirely too friendly with the missionary group. The church building was rented to other Chinese for living purposes, on orders from the officials, and services are now being held in the homes.

Having no first-hand knowledge of conditions north of the dividing line, I shall not try to say anything about them, only to state that I have heard very little that is of an encouraging nature.

So far I have not been away from Seoul and its vicinity. I am over here for a religious survey and then to report back to Tokyo. Other trips over here will probably follow. There is the possibility of a trip to Quelpart Island in the next few days. Already my stay has lasted longer than I had anticipated, but new matters of interest keep coming up and local problems also claim part of my attention. Every day brings some old Korean friend or more into view and then I have to give some reason for the fact that I am not back here yet for a permanent stay. The same welcome awaits others whose return to this land, we hope, will not be delayed much longer.

Very sincerely,

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Cheiju City
Quelpart Island
Korea
March 14, 1946

Dear Dr. Hooper:

Instead of being back in Tokyo at this time, as I had anticipated, I have had the privilege of joining a group in an exploratory expedition of a part of Korea that had never come within the sphere of my traveling. Quelpart always seemed remote, not because of distance from the mainland, but because of the time necessarily consumed in travel. That is proving itself true on this trip, for by the time we reach Seoul again practically a full three weeks will have been used up, - an appreciable part of this given to travel and waiting to travel. However, the waiting time has not been squandered, for there is always material at hand for investigation.

So this letter is the story of one separate section of Korea. So far as Christianity is concerned, this is a part of Southern Presbyterian territory, and I trust that you will convey to their Board in Nashville any part of this narration that will be of interest to them.

We came from Mokpo to Cheiju by Navy ship, and tomorrow we leave in another Navy vessel for the mainland. The trip between Mokpo and Seoul takes 24 hours instead of the 12 it used to take, and accommodations are taxed fearfully. The party consists of three American and 16 Korean members. It is largely an anthropological expedition, gathering materials and articles unique to Quelpart for the museum in Seoul, investigating customs, making records of folk-songs and sorcerers' incantations, getting meteorological data by the mountain-climbing section of the party who came provided with skis to climb the 7,000-foot snow-clad peak that dominates the island. This has given me a grand opportunity to become acquainted with religious conditions.

The island is of volcanic origin, and volcanic rock used for walls, fences and dividing lines between cultivated fields, and for elaborate graves located on the tops of the rolling hills, is one of the most noticeable features. As you go back toward the mountain, the land rises so gradually that the sea is always visible. And here and there are the remnants of camps of the tens of thousands of Japanese troops who held the island and the almost countless caves that they had dug for their protection, or rather, that they had had the population dig for them.

It is said of Quelpart that there is "too much wind, too much rock and too much woman." The rock I have spoken about, the wind has kept us colder than we were in the more northerly clime of Seoul, and the women, for various reasons, do outnumber the men. Woman has a superior place here. She holds the purse-strings and takes the lead in matters pertaining to household economy. And it is the women who dive for sea-weed and shell-fish, even in the cold waters of early spring. One afternoon we watched about a hundred of

them plunge into the sea, clad in two-piece bathing suits and with the equipment of water-tights, goggles, a net for their catch, a gourd for a float and a narrow trowel to dig their quarry away from the rocks. They swam out two or three hundred yards and then paralleled the beach, swimming along slowly for about an hour, after which they brought their spoil back to the beach, warmed themselves about small bonfires and then went out into that icy water again. No wonder that they have splendid physiques and a glowing color on their cheeks that is thoroughly natural.

What a place this would be for a summer vacation!

Sorcery is more in evidence here than elsewhere. We saw a ceremony for the propitiation of the wind and sea gods. They hold in their power the welfare of sailors and divers, and also the fertility of the island. So some thirty women had brought their offerings of food out to this little open-air shrine overlooking the sea, and the sorcerer, accompanied by drums, read off in sing-song fashion the names of people for whom prayer was asked and then danced himself into a frenzy to make sure that the spirits would do what was asked of them. These ceremonies are said to be on the way out, and the men pay very little attention to them. As I looked at the group of women assembled there, however, I saw that they were well-clad, prosperous-looking persons and that the young were represented as well as the old. In fact, there was nothing in particular to distinguish them from a similar group gathered in a church except, perhaps, that they represented more wealth than that number of Christian women would have had. They need to be brought to a knowledge of the true ruler of the winds and waves.

Shinto is gone, of course, and the shrines have all been destroyed by fire and demolishment. Japanese Buddhism has gone, and its temples taken over by similar Korean sects. Orthodox Korean Buddhism has its main temple up the mountain side and some fifty preaching places throughout the island. A syncretic native religion, made of a mixture of Buddhism, Taoism and Confucianism has seven meeting-places. They worship, so I was told, "the various gods and Buddhas." For "god" they use the same term as the Christians "Hananim." This worship is directed toward heaven through the sun and moon and stars to something of a more spiritual essence, but hardly personalized. So here is another group reaching out toward the great unseen, and trying through a grand amalgam to make sure that they contact the other world. The Japanese government, treating the body as quasi-religious, would have disbanded it in 1938 if it had not taken shelter under one of the Japanese Buddhist sects, to which it gave lip-service until the liberation allowed it to resume its previous form.

Confucianism maintains its ritual and its periodic sacrifices, but is hardly doing more than to hold its own, if that much.

But to get back to the last group that I want to talk about, the Presbyterians on Quelpart. The work was largely founded by one of the first seven Korean pastors ordained in 1907. Missionaries from the Southern Presbyterian Mission have made occasional trips from the mainland, but none has been there for eight years. So when I made myself known as a missionary who had been in Korea for 34 years, even though I had never visited Quelpart, I was greeted,

as many of them said, as "an angel from God". Never mind about my qualifications. To them it meant that the great gulf had been bridged and that the church in Quelpart was again in touch with the church in the outside world.

Fortunate it was for these Christians that there had been no Westerners in touch with them for some years before the war. Some of them were held for questioning, but none was tortured. While the Catholics could only hold service in secret, the Protestants managed to keep things going for a good part of the time. However, there was this difficulty, that all the church buildings were for periods of three months or more used as storehouses or for other purposes by the Japanese army. One of the largest churches was demolished when American bombers attacked some ships and warehouses in the neighborhood.

One additional difficulty in carrying on regular worship was the forced labor which was required of the populace. Some three hundred young men were taken into the armed forces, while fully ten times that number were taken off to the various fronts as laborers. But there was a tremendous amount of work to be done on the island itself in the levelling off of areas for airfields, the digging of caves and the like. Practically all of the available people on the island were called to this service. There was little machinery and most of the labor was by hand. An airfield that a few bulldozers could complete in a week required over a year by the other method. Even pregnant women were called out, not infrequently with disastrous results. Meantime supplies of food were being reduced, and the population was threatened with starvation. All these things worked against the carrying on of church work. There seems to have been little in the nature of real religious persecution.

There was another annoying requirement made on the churches -- that they conduct services in the Japanese language. When they were watched by the police, they did put certain parts into Japanese, keeping the sermon in Korean. Elsewhere, they dodged the requirement whenever it was possible; for entirely apart from the dislike of the people for the language not their own, there was the further factor that many in the congregation could not understand it at all.

In Presbytery and General Assembly meetings, by the way, all the proceedings had to be in Japanese, without translation into Korean. So the members who had no knowledge of the former language were left to muddle along by themselves.

Many of the hymns had to be discarded, especially those with a martial content. This was done by smearing ink or pasting paper over the words. In one of the towns all the hymnals were burned. No attempt was made to alter the text of the Bible, but the discussion of certain subjects was prohibited - for instance, the exodus from Egypt, and the prophecies of Daniel and Revelation. Such an expression as "King of Kings", of course, was not allowed. Anything that might possibly detract from the supreme position of the Japanese empire or emperor was under the ban. All of this applied to the whole of Korea as well as to Quelpart.

There are 22 churches on the island, - the same number as before the war, even if one of them does not have a meeting place except in temporary

quarters. But there are only three ordained pastors, many having left because of wartime conditions. One of the three is supporting himself by farming and giving all his available time to the church. A Bible Institute of a month's duration has just been finished successfully, and now this pastor is leading a group of young people around the island on an evangelistic tour. These young people are very much in earnest. Those in Cheiju City have organized an English night-school with an enrolment of over one hundred, most of them non-Christians whom they hope to win to allegiance to Christ as well as to interest in the English language.

The church, through its Presbytery, is hoping to establish an Old Folks' Home. And so remote are they from the mainland that they hope to have not only a Bible Institute but a Theological Seminary. To accommodate these two institutions, they have come into possession of a strip of timber-land on the southern slope of the mountain, - land formerly belonging to Dr. Kagawa and willed to them with his blessing. The final disposition depends on the settlement of the question of the disposition of enemy property, but they stand first in line to take ownership as soon as the terms are decided. Enemy property, but Dr. Kagawa is not, and has not been, an enemy of the Korean people.

There is anti-democratic agitation under cover, inspired by influence from the north. The church is naturally pro-American, and certainly is regarded by the populace in this way. Various are the conjectures as to what will happen when the occupation forces are withdrawn. May political conditions so settle down that there will be no threat when that time comes.

Meantime there is the tragedy of a "lost generation" here. That means not only that some of the young men have been in the Japanese army and others in labor battalions, a large proportion of whose numbers have been lost through being in battle zones or starvation areas. It means that those from about 17 years of age to 21 have not been receiving the education and training which would ordinarily have been theirs, but have been under a system where moral discipline has become lax and where low ideals or none at all have become the order of the day. They are "of no use," their elders say. They are a threat to the security of the country. It is another challenge to the Christian forces.

So much of a message from an outlying part of the country. Great changes may or may not have occurred in the capital during the three weeks that our party has been away. Word may be there that will alter my plans. At present I think of leaving for Tokyo in about ten days, after finishing investigations at present under way and following up some new leads. This letter will be mailed before any word waiting in Seoul is received. As a matter of fact, some of this letter has been written on the ship, and now the final part is being written on the train between Mokpo and Seoul. Fortunately, we found waiting for us the special car in which we came from Seoul, so there was no delay in taking off.

Among other matters on which I have no recent information is that of the return of missionaries to Korea and Japan. I am hopeful that final word may have gone to the Boards before this.

Your fiscal year is reaching its end. May great success attend the financial work of the year, as well as the ends for which that man is so important.

Very sincerely,

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

In a C-47 over
Western Japan
April 1, 1946

Dear Dr. Hooper:

Stormy weather and then a backlog of passengers have held up my return to Tokyo for four days. This has run me into the fourth month since leaving Tokyo, when I had planned for only one full month. There was so much of interest in my survey of the religious situation, and so many local problems were called to my attention, that I should have stayed on there indefinitely if I had not finally set a dead-line. And now I am on the way, non-stop from Seoul to Tokyo. My fellow-passengers are mostly service-men who have finished their term out here and are bound for home at last.

Not expecting to be in Seoul yesterday, I had regretfully declined a chance to speak at the Yunmotkol Church, which has given up its old historic building and is now meeting in a near-by house entirely too small for its needs. And having said good-bye to the little group of Japanese Christians who still remain in the city, I did not feel that I needed to go to them again. This set me free for the first time to attend the Army service in the Capitol building at 11 o'clock.

Shades of departed days! Service is held in the audience chamber, where several times a year we foreign residents of Seoul had gone on Japanese national holidays to pay our respects to the state in the person of the Governor-General. Champagne was the approved form of the toast, but for many of us even carbonated water was considered potent enough to make our toast effective. Toasts had been offered and drunk there as Japan's rule had swung through the gamut of stern rule from the days of annexation under those first military-minded governors-general, and then the enlightened and mild rule of such a statesman as Viscount Saito, who was later assassinated in his own Tokyo by the ruthless head of the clique of younger army officers, an event which should have warned us better of what was already threatening the peace of the world. Later still came Gen. Ugaki, an army man but one who sacrificed his political prospects by refusing to become one of the military gangsters; and then again came the swing to ruthlessness and the attempt to cow Korea into submission to the Japanizing process and to wean her away from all western contacts. Through all that period we had made our periodic trips to that hall, until the seeds of gangsterism bore their harvest in the great world war.

Now that same hall welcomes the sound of Christian worship. The dais, surmounted by a half-dome in the shape of an imperial crown, now allows its draperies to be folded back and discloses an altar with cross and lighted candles. Christ has asserted His place over Caesar.

One of the test questions posed to Korean Christians in their interrogations by police officials during the war, as also to Japanese Christians in Japan, was: "Which is higher, God or the Emperor?" To say, "God," often meant imprisonment; to say, "The Emperor," was something the Christian conscience would not allow. The only thing to do was to beg the question, or to argue that the question tried to bring together two different spheres of life, until the interrogator wearied of his question. Now the Emperor himself has declared that he is no "living God," and the question is relegated to the realm of interesting antiquities. But it was the question above questions that the Christian dreaded to hear propounded.

(April 1, 1946)

A week ago Sunday I went to prison. But don't sympathize with me too soon. I went in a car with the head of the Department of Justice, and the gate clicked open and the guards clicked to salute as the car drove in. We went right to the auditorium, and there in close line after line were seated the thousand or so inmates of that institution for a Christian service. Don't think of it from the point of view of what is done in American prisons. This is a Korean prison, and religion in such places has been in the hands of the Buddhists, and Japanese Buddhists at that. Now all eighteen prisons throughout the land have Christian, and only Christian, chaplains. There are Buddhists and Confucianists on the planning committee, but they are content to deal with moral instruction and leave the religious teaching and the carrying on of welfare work in the prisons to the Christian chaplains. And so I had the privilege of speaking to those prisoners in their own language and telling them of Christ's words: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." The prisoners themselves have stated their preference for Christian services, and they attend of their own volition. Surely some of them will find a greater freedom within prison walls than they ever know outside.

Out through that iron gate again, though followed by none of those to whom I had spoken of freedom, cross the city to a very different scene; a final and farewell communion service with the few remaining Japanese Christians. It wasn't so much because I was leaving for Tokyo soon. Their numbers are thinning out, and only a minimum are remaining to take care of the refugees who are still coming through from the north. Sunday service will continue if there are any to attend. But they wanted that chance to meet again around the Lord's Table before they said farewell to that land to which they had given a large share of their lives, but from which the over-weening ambitions of their leaders had made it necessary for them to leave.

Just a word more about the prisons. The head of the Department of Justice said to me, "I want to make this a Christian country." His immediate task, then, is to try out his purpose on what might seem to be the most hopeless class. But he knows that many of them are open to impressions now, that 80% of them are illiterate and will respond to all the teaching that is offered to them, and that 90% of them have expressed an interest in becoming Christians. Let us hope that not many Christians have to go to that institution, but that large numbers of them will come out. Getting even on these men for crimes against society is not mentioned among the purposes of the place; these two stand at the top; to teach a trade and to develop character. "Give us Bibles," said the department head. "We have pitifully few, and it is impossible to get them out here now." So here is but one of the many groups that will rejoice when that gift promised by the American Bible Society arrives out here. These men will not be thrown out helpless on a hostile world when they leave their present abode. Large plans are being made for their rehabilitation in society.

Another group is loved, but in a different way. They are the blind, about whom I have written before. The representatives of the Young People's Christian League, which is so interested in their welfare, have been wracking their brains to find some way in which funds can be provided or earned for assisting these unfortunates to find a useful place in society. All their ambitious schemes seemed to run up against brick walls, however. "Well," I suggested, "why doesn't the city government take a hand in this work?" No sooner said than done. Off we go to the City Hall, and in just a few minutes we have negotiated for a building that will house

(April 1, 1946)

a sizable group of them and that will serve as headquarters, right in the most convenient part of the city. A nominal rent will have to be paid, but on the other hand the city will make an allowance for each inmate and allow food and clothing to be bought at cost price. So now these big business schemes can be given up, with the city taking its share in this bit of service.

Korea is beset by problems these days. They seem beyond the power of men to solve. Meantime, the churches become more crowded, and even in that part of the country where the use of the name of God is frowned on, the church grows in the face of opposition and worse.

One pastor who has been accused of collaboration during the war said to me: "It isn't a question of who did and who didn't. It was a matter of degree with all of us. We should all fall on our faces before God in contrition, and then stand up to face the task that God now gives to us." The Korean Church did not suddenly find itself under the heel of a conqueror to whom nothing was sacred. Over a long period of time it had had to search for a way to survive, and until very recently it did not know that it would ever be free. Perhaps some went too far in compromise. Some did not give way an inch. And as for those who did go to questionable lengths, let him who has been through a like temptation and not faltered cast the first stone. But if some are to be called to account, that is a task for the Korean Church itself. And for the rest of us, "Let him that thinketh he standeth take heed lest he fall."

Whatever mistakes man has made, Christ is still the only sure hope for Korea, and for Japan, and for the world.

And now from the soil of Japan again I send you greetings.

Very sincerely,

William C. Kerr

Tokyo, Japan
May 9, 1946

Dear Dr. Hooper:-

Spring is at its best in Tokyo. I am located on the fourth floor of a building that looks right across the moat and the wooded plaza to the grounds of the Palace. It is hard to believe that there are still square miles of the city which tell a different tale. Yet I do not have to go far to find the ruins. In fact, the building right next door was completely gutted, and not a move has been made to restore it to usefulness. Progress has been made, however. Frame structures to tide people over for awhile are springing up. The little patches of wheat and barley planted between piles of rubble have headed into grain and is going to help a little with the food problem which gets ever more acute. Growing vegetables and flowers, too, tell us there is still a power that works for the restoration of all things.

Mrs. Tamaki Uemura is well on her way to you now. May she get there in time for the conference. One vexatious delay followed another, but she finally did get off on her mission of good-will in Christ.

Dr. Kagawa just now is in an evangelistic campaign. For three days he has been speaking at the Fujimi Cho church.

And speaking of the Fujimi Cho Church, Mr. Katayama, who apparently is going to be the next Premier, is a member of that church, and at the communion service last Sunday the pastor paused to speak of the privilege and the responsibility that fact lays upon the Christian forces of Japan. There has been talk, not very well grounded, that there is some prospect of the Emperor becoming Christian. However that may be, think of what it may mean for the executive head of the nation to be a Christian at a time like this.

Before I went over to Korea the editor of a magazine in the city asked me to write an article on "suicide", that being one of the matters on which Japan should have a new heart. That article has since gone out to four other magazines, I am told. Recently the editor called for another, this time on the "Religious Life of Abraham Lincoln". That also is taken as a timely topic for the new Japan. How glad I was that I had come from the New York Avenue Presbyterian Church in Washington, where there are still the Lincoln pew and the Lincoln chapel, and where each year I was there I heard some authority speak on the life of that great American. Incidentally, getting one's name into a magazine is a good way to locate friends. Several, including my former secretary who had come from Seoul to Tokyo, but whose whereabouts I did not know, happened to peruse one of those magazines, realized that it must be the person they had known, and wrote in to find where they could get in touch with me.

Last Sunday afternoon Tasuku Saito took me out to the western part of the city to meet his mother. You should know all the Saito family has meant in the life of the Kerr family in Seoul to be able to picture what that meeting meant. The father was called to Korea from Formosa, where he had been a government official, to undertake the tremendous task of putting trees back on Korea's denuded hills, and he initiated the program which meant so much to that country but which, I am sorry to say, has had a serious setback because of the demands of war and because of Korea's desperate need of fuel since that time. At the same time, Mr. Saito was one of the most stalwart of all Japanese Christians who set feet on that soil.

When we began our work in Seoul for the Japanese residents of Korea, he and his lovely family took us under their wings and gave us such a start as we had not dreamed of having. Incidentally, he helped us choose the spot where we were to build

our home, and with his own hand he planted hundreds of trees on the place, trees which still stand there and, much higher now, stand as monument to his friendly interest.

He died, but Mrs. Saito and the married sons and their families kept up that rich acquaintanceship. War parted us, and at the end of the war that family went through dangers and hardships before they got away from Korea, and were able to bring with them nothing except what they could carry in their hands. One of the sons had been with the armed forces on Qualpart Island. He said that if the war had lasted another week, he and those with him would have been faced with starvation, so low had fallen their supplies. Returned to the mainland, he and his wife and some others engaged a boat to carry them across the Straits to Japan, only to find, after they were well out in the water, that it had been a castaway on some beach and had put out to sea after some very hasty and quite insufficient repairs. A navy craft saved them, as they were bobbing about in sinking condition in waters still filled with mines which they could plainly see, and they did finally arrive at their destination. Now they have found a home within a stone's throw of the front gate of the Women's Christian College. And that is where I was taken to meet the mother.

Her eyes swam with tears, and mine did too. Who can interpret all the emotions that well up with tears of that sort? The past years flashed through our minds again, and then thankfulness that after the cataclysm there could be such a meeting as this again.

Immediately they took me into their living room, and turned that occasion into a service of worship. A program had been written out, for just the six of us who were there, - hymn, Scripture, prayer, address of welcome and reply on my part, - just as though it were a church full of people. I told them how I was torn between Tokyo and Seoul, between Japan and Korea, in either of which places Grace and myself could find opportunities for service during the years which remain before us. Mrs. Saito cried out, "Weren't you working for the Japanese in Korea? Haven't those Japanese come back here now? Where else should you be? If you do not decide for Japan, we shall get all the former members of the Seoul church together and have a demonstration in your office." She said it with a smile, but what a real invitation and welcome.

Tasuku told of how one of his youngsters came back from school one day during the war and said, Papa, the teacher told us that if the Americans landed in Korea they would cut off our noses and pull out our tongues. Mr. Kerr would not do that, would he?" Does not that tell worlds about the way in which to create international understanding?

Tasuku and his brother have been asked by the leaders of the United Church to form a corporation to solve the problem of the reconstruction of the Church's destroyed sanctuaries. It is a tremendous task, to find the materials, to find the laborers, to find the financial resources. The Church is facing its responsibility. The Lord helps those who help themselves, we are told. Maybe this is one of the places where the American Church can help to undergird.

I could not return from that home without having a look at the Women's Christian College grounds. Those beautiful buildings have horrible black and white splotches over them where they were camouflaged during the war. However, the buildings themselves seem to be largely intact, and perhaps someone will be able to find enough paint one of these days to restore the original beauty. The grounds are overgrown with grass, and the trees have not been kept as neat as they might have been with trimming; but war has not laid its devastating hand there, and restoration will be comparatively simple.

What is going to be the fate of the United Church when next month rolls around? That is one of the big questions here at present. Coming events cast their shadows before (I seem to have opened a book of proverbs this time), and one shadow is caused by the existence already of at least eight different Theological Seminaries.

Meantime Mr. Tomita, the Moderator of the United Church and therefore one of those who had to walk very carefully with the government during the war, in talking with a few of us the other evening said, (and I give in short compass what it took him some time to say):

"The next ten years are most important for Japan and for Christianity in Japan. The country is more open now to the influence of Christianity than it was at the beginning of the Meiji period, for then there was the old to contact the new, but now the old is completely broken down. Missionaries can now work freely, much more so than before the war. The denominational emphases still remain, and so each missionary will be able to find the group with which he can work most freely.

"There is nothing but Christianity to help with the reformation of spirit that must be accomplished; National Shinto shrines are now turning into sectarian shrines, but they have nothing to teach. Shinto and Buddhism are now using Christian material in what they have to say. The occupation must last long enough to head off the forces of reaction. We want America to help Japan through evangelism. Unless Japan bows before the cross, reaction will come. Nothing less than evangelism will win the victory.

"Japan's worst deed was the China war, and her next the Russian, for out of these wars grew Japan's militarism. If Japan had won this time, Christianity would have been lost. Defeat was good. But, defeated, she will be lost unless she is evangelized. She will become the worst country in the world.

"A great failure on Japan's part was her treatment of Korea. Japan did not get hold of Korea's heart in thirty years. She did not have Christ's love with which to do it. Koreans are rowdyish now on trains in Japan, they run the black market, and among the communists they loom up large. But the fault is with Japan. Japan did not love them, and they are now imitating Japan."

On a later occasion Mr. Tomita said that if the war had lasted another week the church leaders might easily have found themselves in jail, for the government was coming down on them more and more because of the doctrines of the Creation and of the Second Coming.

For a proud Japanese, it could not have been easy to say some of these things. If the Japanese church can go that far in humbling itself, the Western church's heart will surely melt, and Christian hands can reach across the Pacific once more.

I told you before how welfare work in the prisons of Korea has been put into the hands of Christian chaplains. Now I come back to Japan and find that the Ministry of Justice has asked the Christian church to send official part-time chaplains into some thirty prisons, while the head of the Mission Department of the Church is appointed as a religious adviser to the Ministry of Justice. Wonders continue to arise! The Mission Department is also making its plans to help with the repatriates who are flocking back to the country, and with the rural communities which have been so neglected by the Christian forces in the past.

Rev. William C. Kerr - May 9, 1946

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Woman's day has come in Japan, it would seem. The recent election has, as you have doubtless seen, put 38 women into the Diet. And now eight women have been admitted to Tokyo Imperial University, five of whom are graduates of the Woman's Christian College. Out of a total of 679 applicants, 132 passed the examinations. Of those applicants, 48 were women. So on this first opportunity the women have held their own with the men.

But I am taking too much of your time. I should have written more briefly and at more frequent intervals. Let this be taken as making up for lost time. It is splendid to have Drs. Bott and Mayer with us now. Things will move faster with these two live wires to give their full time to the opportunities which some of the rest of us have been seeing but to which we just did not have the time nor the freedom to address ourselves.

Have a fine trip to the Philippines, and don't forget to give Korea and Japan a visit on the way back.

Very sincerely

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
June 5, 1946

Dear Dr. Hooper:--

Tomorrow comes the meeting of the Synod of the Church of Christ in Japan, at which time the fate of this Union Church may be decided. But before that happens there are some other things about which I want to tell you.

June first was the anniversary of the day last year when the Osaka Girls' School was burned. I was out of the office for a few minutes on June 1, and when I returned I found Mr. Morita and two other representatives of the school. They had been in the city for a conference, and were kind enough to take time to see me before leaving.

It was my first touch with these people since my visit to that concrete shell of the school last fall. I still marvel as I think of their taking care of 800 girls in that place. Now Mr. Morita informs me that the concrete building has been put in good condition, two temporary buildings have been erected, and two more are planned to be completed before the end of the year. To date there is not a cent of indebtedness on the plant. They even have two pianos to add to the organ which was about the only thing saved when the devastation took place.

Mr. Morita is most enthusiastic about the school and its future. It is not his intention to have it go on in the ruts of previous years - if that school can be said to have ever been in ruts. He wants to develop it as a training ground for real Christians, and he wants the courses to work toward that goal. English is to be taught so as to make Christians, and not just taught as a language. Music, too, is to be a vehicle for leading the students to Christ.

He wants to renew American contacts with a wholeheartedness that will leave no doubt as to his intentions. It is not that he wants his pupils to lose their nationalistic traits; he wants to lead on into the wider contacts of internationalism, and he feels that America is the best tutor here - America whose constitution is so admirable for its inclusiveness, America which has been the melting-pot for the nations of the world, America which has gone hand in hand with the school for so many years of its history. There are Korean and Chinese, and even one Indian pupil, in the school now. Already there is the ground for an understanding between nations - an understanding which, based on the spirit of Christ, will iron out the differences which have brought such horrible trouble to the world.

To make the school contribute even more to its environment, Mr. Morita wants the students to be trained, not so much for an agricultural economy, for these are city girls, but for such practical work as dressmaking, lace work, tatting, knitting, yes, and how to repair radios and other electrical apparatus. City girls should be trained for city life. A certain amount of horticulture will be fine, but this should not be the center of the training. Most of the girls will probably go out to form homes, and they should be made ready to carry on a real home life in the city. And just because they may too easily be reabsorbed into a non-Christian environment, he wants them to go out baptized, with their decisions for Christ made, ready to form others rather than be formed by them.

A committee of six teachers and three directors has already been appointed to consider the future of the school and to make a report by the end of this month. But the planning is not to be left to the committee alone. The opinions of the

students themselves and of their parents also are to be considered for they all have such a vital interest in what is to be decided. Perhaps they will be able to go on and develop the school into a college. Why stop at anything, if it is going to make the school a more effective instrument for Christ in the moulding of a new Osaka and, through Osaka, of a new Japan? And just as soon as living quarters can be guaranteed, they want to have with them again the missionary teachers who were so rudely torn away from them because of the rift brought by war. Somehow word had come to them that the story of their school had been sent back to America last fall, and great was their appreciation for this acquainting of their friends with their gallant struggle against the great odds of those days.

Plans go on apace for getting the missionary group back here as quickly as possible. Up to now the progress has seemed infinitesimal, if existent at all. Since the coming of Drs. Bott and Mayer methods have been taking more concrete form. A group of Episcopalian bishops are on the field. Conference follows conference, and words turn into actions. The Army is thoroughly cooperative. Schools and churches are telling where missionaries can be located, so as to meet the requirement that they will not be a burden on the community when they arrive. The Union Church, while it has postponed any action as to what will be the relationship between missionary and church, holds its arms extended with a welcome for those who are to come.

Offers come to me which as yet I cannot embrace. "Won't you come and teach in our Middle School?", says a professor from Meiji Gakuin. "Here is a little group of university students who want a chance to study the English Bible" says Mrs. Ueda, the woman pastor who pioneered a class for normal school girl students. (Well, maybe I can undertake that twice a month, at least). The suburbs of the city have grown at an astounding rate, as bombed and burned out people have moved to those places of refuge. Many a pastor has seen the advantage of starting Christian work in one of those comparatively new and, as yet, unchurched districts. Three such places have been put up to me as a challenge! "Come and work with us and help get our church established". An assistant pastor who is giving lectures on Christianity to some of the police force says that a group of over a hundred in the Metropolitan Police Board would like to have some American come and tell them what the Christian message is. The Japan Theological Seminary is beginning to press for American colleagues on the faculty. "Come over into Macedonia and help us".

Almost every day sees the arrival of some Japanese friend from Korea. These Japanese face the future bravely, but you know they are looking back to Korea where they had expected to make the contribution of their lives. Now, with their roots torn loose, they come to the land of their fathers, and many of them make their way as far as Tokyo. Their clothes are not such as they used to wear. They find temporary lodging in a room here and there, knowing that they are hardly welcome even among relatives, so great is the strain of entertaining in these days when rooms are so scarce and food so high - if it can be purchased at all. And so they cast about for some new enterprise to which to turn their hands. The former secretary of the Japanese Y.M.C.A. in Seoul has just been here. His family is scattered in three places. He himself commutes to Tokyo on the horribly crowded trains for an hour and a half each way every day, carrying on a piece of work far below his ability just because, if he holds on there, a better position may be his some day. The local Y.M.C.A., in which he would like to work, already had more workers than its limited quarters can give full employment to. He wants to get his family together; he says, "We do have money, but we are always hungry". How many would echo his words in this land of inflation and black market and of food rationing, which too often is only promise and does not produce the food? But many, again, have neither the money nor the food.

When I wrote last we thought that perhaps the next premier would come from the Christian ranks. He tried to form a cabinet, but conditions were against him,

and the task went to another. But other Christians there are who have a humbler part in government but who intend now to make known their stand, as they could not in the days before the occupation. The line is not drawn now between the Christian and his government, but between Christian and Communist. A different clash of ideologies is now on. Which has the more availing message for a nation in distress? To which of the two shall the future belong? Let Christian America respond to the appeal of the principal of Osaka Girls' School, as he turns to Christian America in this day of crisis and opportunity. And let America search and see whether it has its stand on the Rock of Ages, with a leverage that will make the work of rescue sure.

Very sincerely,

William C. Kerr

Address: Civ. Emp., U.S. Army
CIE Sec. GHQ SCAP
APO 500, c/o Postmaster
San Francisco, California

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
June 16, 1946

Dear Dr. Hooper:-

The General Assembly of the Church of Christ in Japan is over. Two hundred twenty-one of the expected three hundred delegates were present. Difficulties of transportation, of housing and of food probably accounted for a good proportion of the absentees. Those three problems are always present in Japan these days. They are part of the aftermath of war.

The Assembly gathered in the Fujimicho Church on June 7 and 8, 1946, in the first meeting since the middle part of the war. Even with all the time that has passed since the end of the war circumstances have not made it possible to meet sooner. It was called an extraordinary rather than a regular meeting, and will doubtless be recorded as the meeting that ought to have been held last fall. Meantime the old officers have been carrying on, and preparation was so well made that the business could be concluded in the scant two days allowed for the sessions.

It might so easily have been a scene where mutual recriminations flew back and forth. It might have come together only in order to fly into a multitude of pieces. It might have spelled the inevitable failure of Protestantism in this time of crisis. But, it did none of these things. It met as a union body. It carried through with large unanimity of opinion. It ended stronger than it had begun.

Two times there were when tempers threatened to get out of control. When the time came for election of officers, one strongly feeling young pastor demanded to know why the officers had not resigned to show their responsibility for war time conditions. When told that the superintendent had at one time done this, he wanted to know the reason that had been given for the desire to resign. It was an attempt to repudiate the humiliation through which the church had passed, but it did not go so far as to repudiate the persons who, against such odds, had carried the church through the troubled waters at a time when some yielding was entirely necessary.

The only other critical time was when the revised constitution was presented, and that same young pastor expressed dissatisfaction with the creedal statement. How could other bodies be invited to join, he wanted to know, with only that amount of creed on which to stand? And yet it was not a diluted statement. The greater difficulty is rather how to make any statement which will bind a body made up of such varying groups that at one end are those who want a very strict creed, while at the other there are those who want the very minimum. The matter could not be settled on the spur of the moment in that large assemblage, so that section was taken over for further consideration by a committee, and it was replaced for the time by the creedal statement of the old constitution.

Nothing else in the newly proposed constitution produced a clash of opinions, but the document was too long and involved to be handled right there, so it too was referred back to committee. However, no one seemed to feel that there was threat in any of the provisions, and so it was accepted as a temporary basis for the elections and the business of the meeting and for holding the body together during the interim until it could be formally adopted.

A new moderator was chosen, but the old officers still hold over on Executive Committee or in one of the departments. So there has been no radical break with the past. The Rev. Michio Kozaki is the moderator, Rev. Shiro Murata the Vice-Moderator,

the Rev. Tomoi the Clerk, and Dr. Hinohara, the General Secretary, as head of the General Affairs Department. The various departments and their heads are: General Affairs, Hinohara; Evangelism, Katsube; Sunday School, Takaso; Doctrinal, Murata; Ministerial, Tomoi; Social Service, Tazaki; Women, Sugihara; Finance, Yamamoto; and Publications, Obara. The Executive Committee consists of twenty-seven members, to whom are to be added the three executive officers, and among the names on this committee are to be found those of Dr. Kagawa and also Rev. Tomita and Rev. Manabe, the leaders during the wartime set-up. There is no longer a Torisha, superintendent, as required by the Old Religious Bodies Law which has been rescinded since the occupation. Now the moderator serves ad interim as head of the church.

Six men who had had experiences with the police during the war were presented to the Assembly, and honored for what they had been through. Among them were Dr. Kagawa and the Rev. Onomura of Sapporo.

The Assembly passed a vote of thanks to the American Church for sending out the Four-Man Commission, for sending out the missionary investigators and for having provided the church with Bibles. They also passed a brave and courageous Declaration which was presented to the Christian Mass Meeting at Aoyama Gakuin on the Sunday which followed the days on which the Assembly met. Here is the text of the vote of thanks of the Declaration:

Brethren in Christ:

On the occasion of the extraordinary session of the General Conference of the Church of Christ in Japan, we have the privilege of sending our greetings to you across the new literally Pacific Ocean. Feeling a grave responsibility concerning the last great war, we wish to express our profound regret and heartfelt repentance. Confronting the indescribable horrors of the war and the woeful suffering of our fellowmen, we must say that we are deeply conscious of the need of sharing in the experience of the Cross.

Words fail to express our sense of gratitude when we learned through your wonderful letters that our fellow Christians in North America were so fervently praying not only for us and our Church but also for Japan that she might be newly born into the family of nations. It was with great joy and thankfulness that we received the four representatives of the American Church whom you sent us immediately following the termination of the war. We were deeply moved by this warm expression of good-will and Christian brotherhood.

The Bibles, which you were so good as to send us, are adequately meeting the urgent need of those Christians who had lost theirs during the war and of those many thousands of non-Christians who are now so eagerly seeking after the Truth. The arrival of the first missionaries, and the expected arrival of others in the near future, is a very great encouragement to us, and many more will be welcomed at this critical time.

As we (representing three hundred thousand Christians in Japan) inaugurate our three-year nation-wide evangelistic campaign to win three million souls for Christ in the near future, and as we face the serious task of reconstruction and rehabilitation, we wish to assure you of our earnest desire for your valuable assistance and closest possible cooperation in the upbuilding of the Kingdom of God in Japan and in the world. God bless you all.

Rev. Michio Kozaki
Moderator of the Church of Christ in Japan

Rev. Zensuke Hinohara
General Secretary of the same.

June 9, 1946
Tokyo

DECLARATION

We, the people of Japan, feel deeply responsible for this great war just ended. Especially we, who profess the Gospel of Peace, do hereby express our profound reflection, confession and repentance. We believe, however, our Heavenly Father of infinite love and forgiveness will grant us sufficient grace to find a new way of life and the revival of faith.

Confronting the immediate and unspeakable suffering and loss of our compatriots by this war, we are fully conscious of the new meaning of the Cross pressing upon us! Whereby we have determined for the reconstruction of New Japan, founded upon the Cross of Jesus, to look forward to a day of a moral world order to be realized on this earth.

We pray that the All Japan Christian Convention being held on this day of Pentecost may become the dawn of a new day for the forward movement of our churches and the revival of faith.

Through the consolidation of all Christian forces in Japan, and taking upon ourselves the burden and agony of our war-stricken fellow compatriots, we have firmly resolved to give ourselves in service to them by sharing their hunger, their bewilderment and their sorrow, and to give them hope, faith and love in Christ.

Therefore we hereby inaugurate a three-year nation-wide evangelistic campaign for the reconstruction of New Japan, and solemnly resolve and declare:

First, to Christianize Japan based upon the Cross of Christ.

Second, to do our uttermost to save eighty million compatriots from the menace of impending starvation.

June 9, 1946.

ALL JAPAN CHRISTIAN CONVENTION

At Aoyama Gakuin Compound
Tokyo, Japan.

The American Church will be proud to take the hand of a sister church that issues a declaration like that.

And what of the future? Reconstruction is needed and reconstruction is being planned - both for replacing the physical plants and for building up the leadership and the rank and file of the church. A special commission is already at work try-

ing to get materials and the needed permission for mass construction. In these days of inflation, the financial part of the program is not the least important. For personnel reconstruction, there is the Three-Year Evangelistic Campaign and the concomitant Three-Year Social Service Campaign, launched at the mass meeting of four thousand on that Sunday following the days of business, which showed that Protestantism is ready to present a practically solid front to the tasks of today and tomorrow. There, in the bomb-scarred and fire-scarred buildings which are all that are left of beautiful Aoyama Gakuin, in a region of the city which still shows only an occasional humble frame building rising in the midst of widespread ruins, the Church rededicated itself to its task under a banner carrying in Japanese the motto, "Bring Christ to the whole of Japan."

Among the many committees and associations which took advantage of this large gathering of Christian leaders in Tokyo to hold their own meetings, one of the most important was the Christian Educational Association. This body met at Meiji Gakuin, one of the institutions to escape the ravages of war. Dr. Yano, as President of both the College and the Association, could play the parts of both host and guest. He was speedily elected to succeed himself. This Association had no skeletons in the closet as a result of wartime conditions. There was an apology for not having been able to function more positively and constructively, but that was all - and so there was no call for re-cremations. Sorrow was expressed that under pressure some few schools had given up their Christian character.

Out of a total of sixty-six schools in the Association fifty-four representatives came together. President Yano, in his review of conditions, emphasized three points, which he considered vital in planning for the future of Christian education in Japan. While thankful for the newly gained freedom of discussion, he called attention to the tremendous mass of materialistic thought that had been turned loose in the country. While thankful again for the assistance of various kinds given or offered from abroad, he warned that, after all, the Christian forces in Japan as well as Japan itself must develop the spirit of self-reliance. He further challenged the Christian educational circles to get in line with the new currents by teaching their students how to think and form their own opinions rather than tell them what to think.

A Restoration Committee of six was appointed to see about the regrading of schools and also to have liaison with the source of teacher material in the West. The committee consists of Messrs. Yano, Hatanaka, Abe, Matsumoto and Kanzaki and Miss Kawai. The type of instruction principally called for from teachers from abroad is English, music and physical training. They expressed a wish for the return of teachers who had been there before and also for new and younger ones. With the desire to avoid denominational emphasis in the election of these new teachers, they talked about the possible formation of a legal body which would channel teachers from America and elsewhere directly to the Christian schools in Japan, rather than have individual schools, or individual denominations, handle the matter separately. This shows the great desire to hold to the degree of church union already achieved.

A table was given showing the wartime damage to the schools. I cull out only those with which our Church has been particularly connected.

Damaged Schools

Name	Amt. of damage	Houses bombed			Sufferers		
		Teachers	Students	Total	Teachers	Students	Total
Joshi Gakuin	total	11	106	117	1	4	5
Osaka Jo Gakuin	"	11	310	321	3	3	3
Baiko Jo Gakko	most	15	250	265	2	2	2
Meiji Gakuin	slight	24	386	410	1	6	7

Name	Amt. of damage	Houses bombed			Sufferers		
		Teachers	Students	Total	Teachers	Students	Total
Woman's Christian College	slight	9	117	126		1	1
	(dormitory)						
Hokuriku Jo Gakko			1	1			
Total, all denominations		442	9373	9815	41	552	593

I want to add just a word from some of our schools, garnered from delegates. Rev. Onomura is now principal of Hokusei in Sapporo. The buildings have already been returned by the army. Some of them are in need of repair, but none is too badly damaged. The school is very anxious to have two or three missionary teachers back, and then, says Mr. Onomura, the other schools of the city will not be able to stand the competition! He reports, too, that the church is thriving. There was an attendance of 372 at the Easter Service. He has a Wednesday night meeting for university students, and expects to start a similar one for railway employees.

Hokuriku in Kanazawa is quite intact, and there is room for three missionary teachers. They wish very much to establish a kindergarten teachers' training school, as such institutions are practically non-existent now, and the demand for teachers is great. The church is prospering. Before the war the attendance was about forty, during the war it got down to five or six, now it is over seventy.

The new principal of Baiko in Shimonoseki is the son-in-law of the former principal, Mr. Hirotsu. They are very anxious to have at least one missionary teacher. However, accommodations will have to be found, as there is no available place left on the school compound. They are hoping to find a place in a Japanese home.

Joshi Gakuin of Tokyo is finding itself too crowded in its temporary quarters at the Woman's Christian College. As they cannot rebuild at present, they are casting their eyes about for some other buildings which will serve the purpose; there is one lead which they are following with some hope.

There is one body which may sever its connection with the United Church, but with the full approval of the church leaders. That is the Salvation Army which, under wartime pressure, lost its distinctive character and became a church with ordained pastors and sacraments, as happened also in Korea. Now it plans to go back to its own special field, which it can doubtless occupy best as a separate organization.

This letter has already run to such length that I had better reserve other matters for a later time, and let this go as it is. I am sure that the reports going back to you since the Assembly will be a great gratification to you at a distance, as they have been to us here on the spot. Just this morning (I am finishing this on the 19th) I met Mr. Kozaki, the Moderator. He was going with eagerness from one conference to another, and he said to me, "We have many problems, but we expect to find their solution".

Very sincerely,

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
July 14, 1946

Dear Dr. Reischauer:-

These are the dog days - the days when you need a fan day and night. Nikko and Karuizawa and Lake Nojiri still send their enticing call from the mountains, but one is fortunate if he can answer that call for even a weekend. The last week end of this month Russell Durgin and I are going to go to Lake Nojiri on invitation from Korean Prince Yi, who will be there at that time with his family. The prospect of even two days there makes the long trip seem worth-while. That is where I was in the summer of 1941 when America froze Japanese assets, and Japan retaliated; and I was barely able to make my way back to Korea, being taken off the train at one place for questioning, and being handed on from secret-service man to secret-service man until I was back at my destination. Conditions will be very different now, but those memories will stir again as I get back to that scene of the last meeting of the Japan Mission before the war caused such chaos in the world.

What a relief it has been to have the Committee of Six all here and all at work on the problem of getting everybody else back. Now that Rev. Henry G. Bovenkerk is here perhaps some of the Presbyterian tasks that have been pending will get attention. He is now in the Osaka region. We still do not know the answers to some of the questions as to how operating missionaries will get mail and food when they are once back here; but I imagine the solution will be found before the Committee of Six changes its status and others come, who will be in the operating class from the moment they arrive. Certain it is, that there will have to be an office in Tokyo to handle the multitude of problems which are bound to arise, and that is one of the matters on which we are working.

Word is going back to you as fast as places are found to accommodate those who are ready to come. It seems inevitable that the majority of the early returnees should be school teachers, as it is easier to find residences for them in connection with schools than for people who are not thus connected with institutions. Then, of course, there are the schools which have been burned and which simply have no place at present to which they can invite the fellow-workers from abroad, however much they want to have these workers without delay.

The United Church goes on its way under the leadership of its new officers. Various bodies, not strictly church organizations but which were classed as members of the United Church during the war, are going back or have already gone back to their original independent status. Such are the Bible Society, the Christian Literature Society, the YMCA and the YWCA. One of the Holiness bodies under the leadership of the son of Bishop Nakada, has set up an independent existence. The Salvation Army has resumed its original status and given up its ecclesiastical organization into which it was forced under governmental pressure. Fully one-third of the Episcopalian Church went into the united body, the other two-thirds maintaining a precarious existence outside of the government-approved institution. Now it appears that the separated sections will come together again, but outside the union. That, therefore, will be the largest Protestant church body to form an independent organization. It is too early as yet to know whether other segments also will separate themselves; but the leaders of the Church of Christ in Japan are hopeful that the main body of the union will hold together pretty much as it is now and face with a united front the tremendous problems of reconstruction which are going to tax to the limit all of its spiritual and material resources.

Dr. Hinohara, the General Secretary of the United Church, talked with me at length the other day regarding some of the questions on his own heart and on the heart

of the church; I want to pass on to you in practically his own words some of the things which he had to say:

1. Church Extension.

"There are 11,000 cities and towns in Japan, but only 2,000 churches. The Government is greatly concerned about villages without docotrs. In the same way we should be concerned about places without churches and pastors. To cover the ground it will be necessary for pastors to have in their charge several places, rather than just one. For myself, I find that my church can get enough to keep them going from one good service a week; that sets me free to hold meetings elsewhere, on Sundays as well as other days. If each pastor could hold services in different places on Sunday mornings, afternoons and evenings, then the 2,000 churches could service 6,000 places every Sunday. For the emergency, a 'Church in a Home' is the answer. I have developed a congregation of over 60 in a house with two comparatively small rooms. Why not do that and develop a church group with a roal family feeling up to the point where a church building can be erected? A church building is not necessarily the answer to the need, for there are such buildings where not more than half a dozen people meet which are without the family spirit."

2. The reborn Japanese Church

"Japanese Christians have been rebaptized and reconsecrated through this great trial of war. We were feudalized before. Now through our sight of American democracy, through the experiences of the war, and through our realization of the blunder committed in betraying the friendship of America, we realize that we must cooperate with the American church to form a world-wide church. We do not now have a feeling for a Nippon Christian Church, but for something wider.

"Before the war we felt that too much dependence on America hurt our self-respect. We thought that we should have a Japanese Church. But now we are sharing the sufferings and grace of Christ with all the races on earth, the Japanese being just one of the families. This new vision is beginning to brighten up the dismayed Japanese pastors. Defeat has been a blessing to us. Without this, real Christianity would have been impossible in Japan, as we had to worship the Emperor. Now he himself is emancipated, and is happier than ever before."

3. Dr. Kagawa

"I am very sorry to hear some American newspapermen say that Dr. Kagawa's reputation was largely the result of American propaganda. They think that he is just an ordinary man, with a build-up. That is a great mistake. He is a genius, a wonderful religious leader, a consecrated, most unselfish man. God has given him to Japan and to the world at this time. He is a poet, fiction-writer, scientist, statesman. He can lecture on any subject in the presence of the greatest specialist, without hesitation. He is always thoroughly prepared. He gets up at 3 or 4 in the morning to dictate his daily lecture or the material which he writes for the papers. He has been a strenuous student in this way all his life.

"He preaches the Gospel all the time, and puts it into his daily work. Some days he holds mass meetings in three widely separated places on the same day, and often does the same thing day after day. He is popular everywhere, and is asked to return again. He has something real to give, so that people of every class get satisfaction. No one has secured so many decisions in meetings with university students as he has.

"I hope that the American people will be able to evaluate him correctly. He is the right man to help the Japanese people, and he ought to be sponsored by Christians everywhere. One reporter has said that the Japanese people worship Kagawa in the same way in which they worship the Emperor. But if that were the case, it could not have continued for thirty years. There is no such superstitious idea

holding the people to him. We must love a man like him, so that he can exercise his influence to the full and be used at his full value. I say this because I want all Americans to love him and pray for him and help him.

"He is chairman of the Committee on Living Reconstruction, which meet every Monday afternoon and which has been operating for three years and has never been interrupted yet. Interest is never lost, as he has such a compelling ability to keep the committee alive. This committee has many departments - evangelistic, social, food, orphans and the like. He weeps when he talks about abandoned children, and always asks for an offering for them. He is full of passion for souls; he suffers with them.

"I hope that you will realize the significance of the resolution passed by the group of pastors, saying that Kagawa is not guilty of the charges which are so often made against him. Whatever he said, he said in the name of God. We believe in his Christian conscience. He does not regret what he said. He did all he could for the cause of peace. So we have decided to stand by him, and if he is purged we shall stand by him no matter what happens.

"We hope that Kagawa will not work himself to death. Twice have I seen him, after an evening meeting and while waiting for a streetcar, sit on the ground exhausted and fall asleep.

"He will not preach on doctrine, except of the message of the cross of Christ and love. He feels that insistence on doctrine now will split the Christian forces. (Referring to the fact that the United Church has not been able as yet to work out a creedal statement that will satisfy all the different points of view which are represented in the union.) The United Church has no creed. Some say that this is wrong. But actually we do have a creed, and it is written in the hearts of the preachers who have come together from the different denominations."

5. Help from America.

"The United Church will gladly be the channel for any help that comes from America, but it will not interfere with the expressed wishes of the givers."

6. Giving a religious atmosphere to the Headquarters Building of the United Church.

"The place has been criticized as too businesslike. We want to introduce the feeling of religion and worship that is present in the headquarters of the Mission Boards in New York. The United Church Building is to be reorganized as a church, a model church, with a worship service every Saturday from 11:45 to 12:15."

What I have quoted is the statement of only one man - a man with his enthusiasms. But he is a trusted church leader, and he has made the statement out of a feeling of deep conviction.

Well, maybe that is enough to ask anyone to read in hot weather. Perhaps, also, it is enough for any one to write in hot weather! A part of this Sunday afternoon has gone to this message to you and the other friends at home. How grateful we are that the Church in America is taking such a great interest in the rehabilitation of the Church in Japan. The ties are being drawn the tighter for a common front against all that challenges the sway of Christ in this modern world.

Very sincerely,

William C Kerr

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
September 15, 1946

Dear Dr. Reischauer:

This weekend is my turn for duty in the office. That turn comes every four weeks now. I was glad that it was my turn to be here yesterday, for the Rev. (Mrs.) Ueda came to see me, and any other Saturday I should not have been here. It is she of whom I have written in connection with getting the teaching of Christianity into one of the normal schools of the city. She also has a small group of university students in a Bible Class, and in this I have given her some assistance. In her gratitude she brought me a gift of some tomatoes, sweet potatoes and a few ears of corn, saying that she had just received these fresh from a garden in the country. Protesting that she should not give up anything from her precious supply of food, I told her that, while I might accept the tomatoes, facilities in my billet were not such that I could have the other vegetables cooked there for me. I appreciated the gift greatly, but she should take the corn and potatoes back for her own use. No indeed, she would not. She had a friend whose home was just a few blocks from here; she would go there, cook the food and bring it back to me. And off she went, to return somewhat later with the ears of corn roasted, though she had not managed to get the potatoes cooked. I felt that this was a case of going "the third mile."

Toward evening as I returned to my room in the Tokyo Kaikan, I passed the little desk where the room-boys have their post. On the desk was a gorgeous bouquet of carnations, dahlias and a crimson-petaled flower whose name I do not know. I paused just for a second to gaze and to enjoy the fragrance. At the moment the boys were behind a curtain in an inner cubby-hole, and I did not know that my action had been noticed. Less than ten minutes later half of that bouquet was in a vase on my dresser, facing in a direction which showed definitely that it was for me and not for the others in the room. The day ended in rain, but for me there was a glow as though of a beautiful sunset to set off a day on which two such incidents could have happened.

Richard Murata, the student who last winter stopped me, a stranger, on the street and invited me to go with him to hear the symphony, has been in charge of the English-speaking section in a summer school conducted in his junior college in the suburbs on the Musashino plain. The attendance at first was about seventy, though it afterwards dwindled, as such meetings do, to about thirty. He made the New Testament the principal text-book, and mimeographed and taught the class quite a number of English hymns. When I asked him whether there had not been some protest against his giving the course such a religious, and particularly Christian, tinge, he said that such had not been the case; rather, the group had found the study much more interesting than would have been true if they had just gone through the routine study of grammar and set conversational phrases. Several times he had had Christian GI's to help him, and on two occasions I spoke to the group. Out of appreciation for this he came the other evening and presented me with a beautiful Noh dance fan. Ten of that group are now attending various churches. Three of them I saw at the Fujimi Cho Church last Sunday.

I asked Richard to tell me some of his experiences during the past months. I had seen him only a couple of times last winter, once at the concert to which he took me, and again at a rendition of the Messiah. He was somewhat interested in Christianity at that time, but that was about as far as he had gone. I did not see him again until some time after my return from Korea. He had come a long way by then, and recently he has been baptized.

He credited a corporal from New Jersey, who has since returned home, with influencing him to the point of deciding for Christ. This man he had seen in a railway station talking to a number of Japanese. When he approached he found that the man was telling them about Christ. A friendship began then, which lasted as long as the

soldier was in this country. He was a member of the GI Gospel Hour group-young fellows who are on fire for Christ and are doing religious and social work among the Japanese, as well as influencing their fellows toward Christ. Before this Richard had been for several weeks in a camp where his associates had been of a very different type. Their actions and their talk were such as to make him think that life was a very futile thing. Even the chapel services seemed to him very formal with absolutely no influence on the lives of those who attended. Perhaps he was somewhat extreme in his judgment; but, at all events, that is the way he was impressed. This new contact was a revelation to the lad. From that time on Richard attended some religious service practically every night of the week. This culminated in his being baptized not long ago. In the church which he attends, a church that was Presbyterian before the United Church was formed, he leads a young people's group of over fifty, a meeting several times larger than the regular morning service of the church itself. Now he wants to start a YMCA in his college. Eventually he wants to go to America to study both theology and medicine, so that he can devote his life to his country as a Christian doctor.

Not long ago I had a call from a man who had been in my classes at the Higher Commercial School in Seoul. He joined a Bible class then, and decided for Christ, saying that he had never had a clear idea of the existence of God before. By his senior year he was one of the leaders in the school YMCA. It was he who came to our house in Seoul just a day or two before Grace was leaving for America in the spring of that fateful year when the war broke out. He said that he wanted to give her a farewell present, but that he was too poor, and all he could do was to take a few pictures of us. So he took about three dozen altogether, inside and outside the house. At the station as the train was about to leave, I saw him on the outskirts of the crowd and spoke to him. He then handed me two small packets. They were sets of these pictures, one for the person who was leaving, and one for the person who was staying. He could have made no finer gift if he had been a rich man. The pictures were of the greatest comfort to both of us, showing our life as it had been before there was the threat of war, and coming at that time when we did not know where, or whether, we should see each other again.

Now he is back in his homeland after several years in the south sea islands in a commercial enterprise. After the end of the war he was interned for several months. One day he spoke to one of his guards, asking him whether he could possibly secure an English Bible. The guard wondered if he was sincere, and gave him an examination on the contents of the New Testament! When he gave satisfactory answers the Testament was produced, and that was his great comfort during his period of captivity.

The General Assembly is going to meet in Kyoto, October 15-17. It will doubtless say the final word on the new constitution for the United Church. It will also be a further indication of the future of the union. Some would go back to the status of a federation, but the great majority appear to be in favor of continuing with the union as it is. The Episcopalian Church and the Salvation Army have definitely withdrawn, and some of the smaller bodies are still debating the question. This past week a retreat was held for about 170 church workers here in Tokyo, the majority of them clergymen. When such meetings can be held, and when the plans for the three-year evangelistic campaign can be pushed with such vigor, the indications are that very close cooperation will be maintained.

The Japanese people are tremendously grateful for the food supplies which have been sent from America and which have definitely warded off starvation. Of course, Japan will pay the bill. But the provision of food at this time of emergency is what brings out the expressions of gratitude. One is quoted as saying: "If we had won the war, we should not be feeding starving Americans; western lands have something we do not have".

Of a somewhat similar nature are some of the comments heard on the conduct of the trial for the war criminals. A Japanese friend, who resided in Korea during the period when we were there, is now working as a translator at this trial. He said to me, with reference to American lawyers pleading for the defendants: "Such a thing would have been impossible, if the tables had been turned; a Japanese who plod for an enemy would have been looked upon as a traitor." Then he referred to the time, many years ago now, when he was a student at Johns Hopkins University, and Elihu Root had made a plea for recompensing the Central American country whose land had been taken over for the building of the canal. It is a new idea in Japan that even an enemy should get a fair trial, with help from lawyers who belong to the other country.

The pastors are very grateful for the relief funds which are being sent over for them. So many of the pastors have wanted to continue their church work, but have almost been forced into other employment in order to keep starvation from their families. This gift will tide them over. Such vast areas of life here need help in the work of reconstruction. An American seminary graduate, who is now teaching in one of the Christian schools, came to me some weeks ago with some trinkets from his house. He said to me, "I have already sold all my library in order to get funds on which to live. Do you suppose there is any one who would buy these trinkets, the last things we have of which we can dispose?"

There seems to be more hopefulness in the country now than a few weeks ago. The shipments of food from America have warded off the immediate danger of starvation, and now comes the word that the rice harvest is past the danger period and a bumper crop is assured. The people can tighten their belts again if necessary, and wait for the time of the harvest with greater confidence. But there still is a shortage of food in the country when one thinks in terms of a year at a time, and great wisdom will be needed in guiding the economic policy of the nation.

The Japanese Christians are greatly interested to hear about the East Asia Christian Fellowship Mission, and the part that their Mrs. Uomura is having in it. They had not known what her plans were. Even her daughter had no idea when she might expect her home again. The story will appear in the "Christian News" shortly.

The Commission of Six, living in the Walsler house, is now in its stride. Plans are coming along famously, although the return of missionaries to this land does seem beset with all sorts of delays. The task ahead is of staggering proportions. May the old-timers all get back here soon, and then may permission be received for a supply of new blood also.

This letter has been made up of fragments loosely thrown together. It is no over-all picture, but perhaps it will serve to sidelight some conditions here. It goes with very best wishes and greetings to those at home who are standing behind us here.

Very sincerely

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
October 13, 1946

Dear Dr. Reischauer:

Tomorrow night I start for Kyoto for the meeting of the General Assembly. Two days are allowed for the business, and the third day will be given to an evangelistic rally. The program looks formidable, from nine in the morning until nine at night, and even the meal-times are appropriated for meetings of the social service and other commissions. The new constitution of the church will come up for final review. When the Assembly is finished, we should have a better idea about the stability of the united church, brought into being under war-time conditions and governmental pressure, and with a future which is still uncertain.

Two days ago I had another talk with Dr. Hinohara, General Secretary of the Church. He expressed great gratitude for the help which the Church in America has already sent to the Japanese Church, and for the further relief which has been promised.

The first part of the sum for ministerial relief has already been distributed. Dr. Hinohara explained to me why exactly the same amount had been apportioned to all of the ministers, men and women, pastors, and those repatriated from overseas. It was distributed as a token of the kindness of the American people, and was given without distinction. As subsequent amounts are received they will be divided according to need. He seemed to feel that there should be some justification given for awarding to city pastors, with higher salaries, the same amount which was received by those working under greater disabilities, and so he referred to the greater problem of entertaining, which the city pastor has, and the greater expense when there are no gardens or farmlands upon which to depend. He himself had entertained his church officers at dinner not long before, and the bill for the rice alone had been 120 yen. Salaries for pastors now run from about 80 yen to 800, the average being under 500, with scarcely any over 1,000 yen. This is the monthly figure, an astonishing amount for those who still think in terms of pre-war currency. But now even a mail carrier gets over 1,000 yen a month.

How do the pastors get along with such salaries in these days of inflation? Large numbers of them are forced into doing other work along with their pastoral duties. Some work in offices, where they have to devote six days a week to those responsibilities, and have only Sunday left for the church, with no rest day at all. Others do farming on the side, and thus get their living in kind. It is something new for the Japanese ministry to be forced to divide their time and strength in this way. They are managing to get along in this fashion, but they are piling up "debts of time", as Dr. Hinohara expressed it - not being able to give to the Lord the time which they believe to be his. He estimates that the approximately 2,000 pastors are managing to give to the church no more than the full-time service of one-fourth that number.

With all the appreciation that goes to the American Church for its generosity, there is still the feeling on the part of some that the Japanese church should not be accepting such help. Some years ago the Church promised to stand on its own feet, and these self-reliant individuals feel that this should be the policy still, in spite of the calamity which has befallen this country. But Dr. Hinohara feels that this is an extremist point of view under the circumstances. And he is not too happy about conditions as they were under that self-supporting system, even before the great calamity visited Japan. He says that while a number of churches did come to full support, they were so busy maintaining that status that they were utterly unable to do a thing for any church or anybody else, and missionary work was quite out of the question.

But if there are those who conscientiously feel that the church ought even now to stand on its own feet, Dr. Hinojara has a suggestion for getting around the difficulty. Now all of the pastor's income goes into his actual living. One large item is the education of his children. It is now becoming more and more difficult for the average pastor to give his children anything more than elementary education. The promising lads and lassies in these families cannot even get to middle school, but have to enter the higher common school, which is the finishing place for those who must content themselves with a minimum of education. Yet there are many of these children who ought to go not only through middle school, but through college as well. Where is the church to get its future ministry, if not from the ranks of the pastors' families? They form the chief bank upon which to draw. But 700 yen are needed for a term in college these days. All right, let the generous aid from abroad be applied to this big item in the pastor's budget, rather than to the actual food which goes into the mouths of the family, and even the critical ones will find no objection to that arrangement.

The Japanese church is tremendously grateful, not only for the help in the rehabilitation of the ministers' families, but for the promise of help in church building reconstruction. The estimate is now for a sum which will erect temporary buildings in twenty-five of the most needy localities, and add to these the same number of Quonset huts, if they can be procured. That will be a grand start on meeting the needy.

And yet 500 churches were destroyed. Many pastors have no plant from which, and in which, to work. Especially is that true of the pastors who are coming back now from overseas and do not have even ruins to which to return. Most homes are crowded, so that it is not easy to hold church services even temporarily in them. Dr. Hinojara himself has tried it. But he himself is living and studying and working in a 4 1/2 mat room (a mat measures 3'X6'), while three families of married children are occupying the other three rooms of the house. It is not easy to crowd a congregation into a building already so fully occupied. Now is the time when buildings are needed if the work is to be carried on adequately. Some people may not be interested in putting their gifts into temporary buildings - a permanent structure would appeal to them more. That is true; but ten years from now will be the time to think about putting up permanent buildings, and by that time the Japanese themselves will probably have recovered to the point where they can erect such churches themselves. Anyway, there are no materials available now for permanent buildings - it is hard enough to get what is needed for the simplest sort of barrack-like structure. Now is the time. With even the simplest of plants, the task of building permanent structures can be taken up again. Oh, yes, that is being done already, but under such great handicaps. So if the American church could stretch its generosity still further, even though buildings now must be temporary ones, and even though the exchange rate is far from favorable, and take a hand also with the other nine-tenths of the churches for which provision has not been made even yet - well, it would be done not only for a very grateful Japan but for the world-wide cause of Christ, in which certainly a strong Japanese Church is a necessary element.

The Federation of Korean Churches in Japan had its annual meeting in Tokyo not long ago. I was present only for the opening devotions, and therefore have no information as yet with regard to their conclusions. The churches from the western part of Japan were well represented. In some cases there were as many as ten delegates from a single church. This too is a united church, in which different denominations have fairly well merged. Although there were eleven Korean congregations here in Tokyo alone before the bombings, present plans call for the building of just one strong church on a lot which already belongs to them. After the conclusion of the business, they were planning to go to Nikko for a day's retreat.

The other day I witnessed an interesting ceremony, when a church bell was restored to a representative of the Fukushima church by the American Navy. The bell had been found in a scrap heap where it must have been placed at the time when church bells were being collected, along with other metal, to be melted and used in munitions of war. As it was a much better looking bell than the average, it was taken to Washington after the surrender, where it was recognized as belonging to a church. So instead of finding a resting place over there, it was shipped back here to be restored to the original owner, and to ring again the summons to worship.

It is interesting to see the development of new churches in the suburbs, which have grown so phenomenally since the main part of the city was burned. Saginomiya, in which our friends the Saitos from Seoul are so greatly interested, is now applying for recognition as an organized church. It has 17 members on its roll, and this number will soon be increased. The pastor and some of the members of the smaller of the two Japanese Presbyterian churches formerly in Seoul are building up a congregation in an unchurched part of Nakano Ward, in a house put at their disposal by a wealthy business man who has taken a sudden interest in Christianity. There were 44 people present last Sunday when I was there, and they have a flourishing Sunday School, too. Another Church, which fortunately was not burned, has asked me to come for a discussion of plans with the church officers next Sunday. They are anxious to begin their task, and are wondering how best to perform it. Shintoists and Buddhists are unblushingly asking for advice and taking pattern after Christian examples. The door seems wide open now. How long will it stay so?

With kindest regards to all the friends.

Very sincerely,

William C. Kerr

Tokyo, Japan
November 10, 1946

Dear Dr. Reischauer:-

There is a choice of events this afternoon, any one of which I am sure you would be glad to attend. The YWCA has a special worship service for its Week of Prayer at the Woman's Christian College. The Saginomiya Church, where our old friends the Saitos of Seoul attend, is being organized as a fully recognized congregation and the pastor, Rev. Kano Yamamoto is being installed. The Rev. Kashiwai is in charge of the service. There is a special service for youth at Mr. Tomita's church in Shiba. I had already arranged to meet some old Korea friends in Yokohama, and therefore cannot attend any of these functions. But just the listing of these services for one Sunday afternoon - and there may be many others of which I have not been notified - is an indication of how the different organizations of the church in Japan are facing their responsibilities.

Yesterday Dr. Kagawa's secretary, Mr. Ogawa, came to see me. He was full of enthusiasm over the way in which scores and often hundreds of people are signing cards at the conclusion of the meetings which Dr. Kagawa is conducting in all parts of the country. Dr. Kagawa is apt to be away from the city on these trips all but three or four days a month. At the mass meeting in connection with General Assembly last month, where he played on the three thousand people as though on a great pipe organ, 126 signed cards. I had supposed that the audience was made up largely of people already in the Christian fold. I asked Mr. Ogawa what happened to such people after they had expressed their determination to try the Christian way of life. He said that was the responsibility of the local churches, to which the names were given. He was sure that they were doing all they could with follow-up work. But the handicaps are great. The pastors are below par physically, and many of them are giving part-time to other work, so as to supplement their quite inadequate salaries. And the fact that so many of the congregations have no church home in which to meet is another difficulty." The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Now is the time of opportunity - not five years from now.

Others are writing, or have written, a detailed account of the General Assembly in Kyoto, so I have not attempted to cover that ground. My general impression was that another step had been taken in assuring the continuance of the union Christian movement. The meeting was too hurried however. More than two days should have been given to the business, especially as the whole of the new constitution was being considered. But that is not easy in these days of food shortage, when it is necessary for visitors to bring with them their share of rice. Three hundred delegates were on the rolls, but some of the seats remained vacant, and one pictured to himself the fearfully crowded conditions on the trains as being one of the main reasons for those absences. But the general picture that remains in my mind is of a closely-knit body, where there was some spirited debate, but where most of the actions were taken with great unanimity. The constitution was passed with a few minor alterations. Even the creedal statement, over the passage of which difficulty had been anticipated, went through as presented. It takes the Apostles' Creed as its basis, and allows for the acceptance of the historic creeds of the church, but tries to allow latitude for the different points of view of the constituent bodies, some of which have stood for a detailed creed and some of which have always preferred to have a bare minimum.

Even in the business sessions the endeavor was made to put most of the emphasis on the Three Years' Evangelistic Campaign. That movement has been very carefully organized. There are committees at work among the churches, in the

rural areas, among the youth, the factory workers, women and children. There are other committees which work on literature, radio and moving pictures, publicity, spiritual culture, international relations (particularly relations with the returned missionaries), Bible distribution and music. In addition, special attention is given to work with prisoners and those being rehabilitated in society, lepers, tubercular patients, crippled, and repatriates from overseas. If performance can match plans, great things may be expected. This work is Dr. Kagawa's great interest now.

President Hatanaka of Kobe College made a challenging address at the mass meeting. He likened present-day Japan to a small boat out on the Pacific, and said that this was no time to look for ease. His people should be in more deadly earnest even than during the war. Then he asked what was the strength of the America to which Japan is looking so much these days. Not in its physical resources he said, but in its Puritan inheritance. He referred to the rising divorce rate in America, but said that this was not the case in the New England states where that inheritance was strongest. That is what Japan should look to, and not to some of the superficial things which the people are so apt to imitate now when they are casting about for something to which to hold. He even said that the Japanese should work for the Occupation Forces without salary, as what they are doing is for Japan.

The subject of Dr. Kagawa's address on this occasion, to which I have already referred, was "Human Reconstruction and the Religion of Atoning Love." The Governor of Kyoto Prefecture, who attended the whole of that meeting and listened with great interest, said in his address that Japan had lost the recent war because of her lack of religious faith, particularly among the leaders. It is absolutely necessary, he asserted, that the new Japan be constructed on religious principles.

There are evidences that both Buddhism and Shintoism are looking to the Christian Church for leadership these days. They know that they must face the challenge of the new day with a new outlook, but many of them confess to a bankruptcy of ideas. One of the leading writers on Buddhism has said in the press that this is the case, and that they should frankly turn to the Christian Church for ideas. The other day I was invited to speak on "Religious Education in America" before a meeting called under the auspices of the League of Religions, a body made up of Christian, Buddhist and Shintoist representatives for discussing problems of mutual interest. There were over one hundred persons present, the majority of them educationalists. The meeting was held in the Hoganji Temple in Tsukuji, that section of the city where missionaries located in the early days. The Minister of Education was to address the meeting the following day. My knowledge of the subject is far from up-to-date and my Japanese none too adequate for such a discussion. But the audience gave rapt attention even to the rather elementary things which I had to say. Notes were taken by a stenographer and brought to me later for revision; and this is to be published in pamphlet form and distributed to a far wider audience than heard it in the first place. I have since had an invitation to speak on Democracy before the leaders of one of the most active Shinto sects.

Great is the demand for books and magazines - a demand which cannot be met, probably, until the peace treaty has been signed and there are no longer bans on what can be imported. There was a day once before when Japan turned to the West for ideas. Her envoys came back with the materials which were used to build Japan to the point where she could wage war on the Western powers. Now she is turning again. This time we hope that she may recognize the fundamental values which are found in the West, the importance of which she, as a nation, failed to see in former days - religion, and specifically the Christian religion.

I have located one of my former Japanese secretaries of Seoul days, or rather, he has located me. He wrote to our address in Seoul this spring; after a long period of time the letter reached me here in Tokyo. After leaving Seoul he had located in Tokyo, where I visited him a number of times. But I did not know where to turn to find him after the war. As I walked along the streets and threaded my way through the crowds, I always had my eyes open for a possible chance encounter with him or his wife. His training was for mechanical engineering. After coming to Tokyo, he had entered the business of importing tungsten from Malaya, and had finally gone to Shanghai. He returned from there, while he could still bring his property with him, and settled in Numazu which is about three hours from Tokyo by train in the Nagoya direction.

This was one of the many heart-warming reunions which I have had. It was a royal welcome that I had in his home. He had no defence to make for Japan's aggression, now that his eyes have been opened to what had really been going on during these years. Formerly he had felt that his country was justified in the program it was following. His home in Tokyo had been burned, but he was full of thankfulness for what he was sure was divine favor - his safe return from Shanghai with at least a portion of his property and resources, his being able to get a house in a city which had been so largely destroyed, the kindness of relatives and friends which has made the problem of living somewhat easier than he had dared anticipate. When I spoke to him of the problem of building reconstruction which the church faces he was interested immediately. He would see to it that something is done for the church in Numazu, not even a trace of which is left. Timber could be brought from a hill on his property. A friend of his, a staunch Buddhist, has a plot of land which he is ready to offer. Now he will locate the scattered church members, if there are any left in the neighborhood, and offer his services in getting things started again.

This Buddhist friend of Mr. Ishino, a Mr. Kondo, has a beautiful home in Numazu. It was untouched by the bombings, and in it he has brought up his fine family of six sons and three daughters. All but one of the children were at home the day I called. One of the sons lost a hand through an accident during one of the bombings of the city. He was too young to be in the armed forces, and it is distressing to see him so maimed; though, of course, he is only one of large numbers who suffered. But there is no vindictiveness in the family, nor even any bemoaning of the accident. The father says that the son was somewhat wild before and hard to control; now he realizes the purpose of life far better than before, and has settle down to prepare himself for a life of usefulness. So both father and son feel that gain has come through misfortune.

Mr. Kondo is more than reconciled to Japan's defeat. What he said on this subject agreed exactly with what the Governor of Kyoto Prefecture said at the General Assembly mass meeting - that Japan lost out because of moral fibre, and that this deficiency was due to her lack of a true religious basis. He says that Japan lost its Bushido (the spirit of chivalry) after the Russo-Japanese war. He illustrated this by contrasting the attitudes of General Nogi, who accepted the surrender of the Russian generals at that time, and of General Yamashita, who accepted the American surrender in the Philippines. Their very postures as shown in pictures taken - General Yamashita with his elbows on the table - show the change. Japanese higher officers used to share the hardships of their men and eat the same fare. They also acted as comrades in arms with the common soldier. But since that time a class spirit had arisen, and the relations between officers and men had greatly deteriorated. To indications such as these, did Mr. Kondo refer in making his point that the Japanese army of this last war did not deserve to win a victory.

For a short time after the surrender Mr. Kondo wanted the resistance to continue. But after he saw the attitude of the American troops toward the defeated nation, he knew that he was mistaken. Now he would like all of his children to go to America for part of their training. While an earnest believer in Buddhism, he has attended some of the meetings of the Christians, and feels that they have joy and a spirit of mutual helpfulness that he does not find among the members of his own faith. America must help Japan to get on its feet now, he says, and this must be through a grounding in morality, a morality that is based on vital religion. The farmers are now the only producers, he says, every one else being engaged in black market activities, with the result that the nation is deteriorating in morale and in morality; and if the farmers also should follow the current, there would be nothing but disaster ahead of Japan. He is somewhat extreme in his judgment, but he does recognize a very real peril that his country is facing. His plea to America only reinforces the Macedonian call which so many of his people are sending across the waters. What can America, Christian America, do for him and his people?

Our close personal friend Dr. Takai, podiatrist in Seoul before and during the war and now repatriated to this land, wants to give at least half of his time to child welfare work. He recognizes particularly the needs of the repatriates. When he was leaving Tokyo the other day for a post down in the western part of the country, he said to me that, if the Missions should start a child welfare work in Tokyo he hoped he would be given a chance to participate in it. With his skill and his sympathy and his Christian spirit he would be ideal for such a position.

The general situation becomes harder to analyze as time goes on. Some groups demand radical changes; others would go forward in more orderly fashion; while there is no doubt that some of the reactionaries are going under cover. The moderate control that is exercised here comes in for criticism, while there are Japanese themselves who feel that the control should be much more drastic. Even the currents in religious circles are hard to differentiate. What I have written may cast a little light on how some individuals are thinking and acting.

With kindest regards to all the good friends,

Very sincerely,

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
January 11, 1947

Dear Dr. Reischauer:

The New Year is well under way. According to Japanese reckoning, we can call it three years since the end of the war, though it actually is less than a year and a half. People who have just arrived are still struck by the ravages of war, but to us who have been here for some time there are abundant evidences of healing. The recent earthquake and tidal wave seemed just a little too much for a country which has already suffered so much; but Japan is taking that, too, in its stride. The food situation is still serious, but not critical as it was last year. When the matter of reparations has been settled, the people will be able to take stock and start on the real job of reconstruction. While there are still uncertainties in this matter, it is only to be expected that business and industry should mark time, although much increase in production is needed. Fears are expressed here and there at home that the spirit of revenge is governing policies out here. That is not what I see. I see rather a realization that Japan must be enabled to stand on her own feet, not only for her own sake but for the sake of the rest of the world.

The ability to laugh is being taken as one of the marks of reconstruction. One of the young women connected with the Occupation, although she knows only a few phrases of the Japanese language, makes her way with every group of Japanese she meets because of her spirit of friendliness, her sunny disposition and her contagious laugh. "You ought to be on the faculty of one of the girls' schools, assigned to the task of teaching the girls how to laugh again," said one who met her. He was a Christian. But in the official organ of the Tenrikyo, one of the most wide-awake of the native religions, I find the same idea expressed in the January issue: "The Japanese people who used to have a reputation for laughter were forbidden during the war to laugh, and by the end of the war they had lost their ability to laugh. A world without the disposition to laugh is a world without joy. A world without joy is also a world without religion. Let us now enter into a sunny-dispositioned life that is able to enjoy and rejoice over everything. That means salvation for the individual. Blow away the gloomy atmosphere, and in with sunny laughter. In this second spring of reconstruction we want to be Japanese who know how to laugh again."

For the second year in succession I had New Year's breakfast with my friends the Sacons. It is an honor to be invited to have that meal with a Japanese family. It starts off the year, and as the year starts so is it apt to go. The different kinds of food with their symbolism of felicitation, of happiness, long life, and the like, were there in greater profusion than last year. There was less tension. There was more hope expressed for the future. A package from friends in America was opened, and the clothing and food which were disclosed were greeted with cries of appreciation and joy.

I am told that 229 new religious sects have been organized and reported in Japan since the end of the war. Unfortunately, many of them might better be classified under the heading of superstition than religion. They promise freedom from illness and other material benefits, rather than reconciliation with a loving Heavenly Father. However, they are all given a religious coloring, and their vogue shows how ready these people are for a religious appeal. The well established religions still look to Christianity for suggestions. Rev. Henry G. Bovenkerk spoke before a large meeting of Buddhists not long ago, and their organ quotes him: "Mr. Bovenkerk, an American Christian pastor, says, 'During the war the American Church prayed only for international peace and not for victory in war.' That is a golden word of significance for us now." Whether he was quoted correctly, or in full, may be another question. At any rate, he was there on their invitation, and listened to with eager attention.

I myself was invited to a meeting of the leaders of the Konkokyo, another prosperous native sect, to speak on the subject of Democracy. They knew that I was speaking from a Christian background. They listened with close attention, concurred in what

I had to say, and were kind enough to send word to me afterward saying my words had provided them with much food for thought.

The meetings conducted by Dr. Kagawa are always crowded, even when an admission fee is charged, as was done recently in Kyushu - three lectures for five yen. It is reported that 20,000 people signed cards at the conclusion of his meetings, from September to December of last year. The principal of a grammar school in Shizuoka Prefecture, wishing to provide all of his pupils with Christian Bibles, sent in an order for 300, only to find that he could not secure more than 50. A man repatriated from Korea wrote to General Headquarters that he was spiritually hungry in the town in which he is living in Hiroshima Prefecture, having lost his Bible along with his other property when he was leaving Korea, and being in an area where there were no other Christians. Could not General Headquarters find it possible to procure two Bibles for him? The Y.M.C.A. is having requests from more and more schools to organize student organizations, and they are preparing Bible study helps intended specifically to meet that need and opportunity.

All the Bibles which were sent from American sources have been disposed of, and still there is a tremendous demand. Hearing that Hymnals too are to be sent from America, the question is continually asked as to when they will arrive, for there are no hymnals left here except those which escaped bombing and fire. One of the Japanese navy printing presses has been made available for Christian use. However, labor and paper are not ready yet for such exacting tasks as printing Bibles and hymnals, and so the Church looks to America to meet the immediate demand by reproducing these books through the photostatic process.

The Korean Church Federation of Japan, too, has its requests to make of the Church in the West. Are not some missionaries to be sent out for them at this time of opportunity and need? Some representatives of the Presbyterian Church of Canada were here before. Why do they not come back? If they cannot come, then cannot the United Church of Canada lend some of its representatives who, at present, are unable to return to their posts in northern Korea? Their meeting is in session now in Kyoto, or has just finished. They had hoped that news of the return of such missionaries might be given at that time, but apparently their hopes and prayers are still unanswered. The American Bible Society has promised New Testaments in their own language, but so far few of them have arrived. They look forward eagerly for the arrival of the promised gift. Meantime, if they can just secure the necessary paper they hope to reproduce the Korean Hymnal here, and possibly provide also for the Church in Korea itself, as Korea is faced with even greater difficulties than Japan in the matter of printing.

The Committee on the proposed Christian University of Japan has been here and gone. Dr. Luman J. Shafer and Dr. Thoburn T. Brumbaugh are doubtless even now making their report in America. Great hopes are held for its establishment in the not too distant future. It is necessary now to make sure that the existing colleges and universities will back the enterprise, assured that there is nothing in it to carry on competition with them. They must all be integrated into some scheme big enough to find a place for all of them. There are invitations from many parts of the country where appropriate sites are available. Numazu, at the foot of Mt. Fuji, is making a strong bid, and certainly it can produce a long list of advantages. One of the leading promoters there is my old friend Mr. Ishino, who served as my secretary for many years in Korea. Another is a Buddhist friend of his who has promised the local congregation a tract of land worth at present prices probably 800,000 yen, to help in its reconstruction. His son, who lost a hand in one of the bombings, is now in regular attendance at the church services, with his father's full approval.

Over twenty missionaries have returned to Japan during this past week, and the Commission of Six have had their hands full welcoming them and helping to get them and their baggage to their destinations. Increased facilities are possible since the beginning of the year, this being an additional vote of confidence in the missionary enterprise. The number of Presbyterians still seems desperately small. Not that we want to reemphasize denominationalism, we just want to see as many as possible of the old crowdback taking its share in the common task. Those who do come back must realize that there will be hardships to face for some time to come. As if that made any

difference!

My friend Richard Murata, who started the friendship by inviting me, an entire stranger, to attend the symphony last winter, is growing in his Christian life by leaps and bounds. He attends some religious service almost every night. Tonight he is to give his testimony at the GI Gospel Hour, and at 5:30 he is coming to me to help him with his pronounciation so that he can give it in English. He is trying very hard to get a religious group started in his college, but, though he is quite popular, he meets with indifference or ridicule for the most part. It is not other faiths against which he has to contend, but against a materialistic atheism. Perhaps his experience is typifying the struggle which is shaping up for the soul of Japan. The doors, which are so open to the Christian message now, may not always remain so.

Mr. Kozaki, Moderator of the United Church, tells how the young people of his church were inspired to go out on the city streets to supplicate help for the earthquake sufferers. They spent two hours each for three days on the Ginza, the main shopping center, and during that time they collected some 47,000 yen. Reports have not yet been received as to how much damage church properties received. We have heard that the Chapman house in Shingu was not injured.

Mrs. Ueda, the pastor who has worked so hard to gain a hearing for Christianity among Normal School girl students, after having been driven from pillar to post in the search for a place to carry on her church work, finally was given refuge in a very nice home here, quite a distance from where she had been located before. All this past fall she was busy getting her services and other meetings started again. Among these meetings is a small Bible Class which I attend every other week. Then came the word that the house might be requisitioned for use by the Occupation Forces. She was desperate. Day after day she trudged from one office to another to make her story known. At last she found the responsible person and, after making her plea, received the promise that she would not be molested. What rejoicing there has been since. Mrs. Ueda is all the more certain now that it is God's will she should be in that home. She still carries on her work as a memorial to her husband. After he died in his prime, she entered the Seminary, was ordained, and immediately set to work to carry on in his stead. Not one Sunday service did she miss during the war, even after having been burned out. The thought that the work might be interrupted again after having gone through all that hardship, was more than she could face. Now she is repeating her pilgrimage to the various offices, this time to thank the people to whom she had taken her entreaties. She even thanked one official who had said that he could not help her, for the reason that here was a man who stood by what he felt was his duty in that office, no matter how much he might sympathize with the request!

With very best wishes to all the good friends,

Very sincerely,

William C. Kerr

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
May 4, 1947

Dear Dr. Reischauer:

The cherry blossoms have come and gone. Spring ought to be at its prime, but instead of that we are having blustery and rainy weather. On Constitution Day, yesterday, the throngs of people had to brave the elements in order to show their enthusiasm for the new order of things. The fireworks in the evening had for their background lowering clouds. But we pray that there may be no dark cloud hovering over Japan as she starts on the road of democracy with this new document which takes its place in the long succession of Magna Cartas that have been marking the way toward the place where the rights of men shall be fully recognized.

Not long ago, a Peace Association was organized under the leadership of the Christian Literature Society. Its membership was limited to Christians, that they might plant the principle of peace squarely upon the foundation laid by the Prince of Peace. The Christian Peace Association hopes to become affiliated with similar Christian associations throughout the world. This new one hopes to unite all devout minds and hearts in Japan itself to the task of making Japan the first nation of the world fully committed to peace, not in word only but in intention and deed.

A similar association of wider scope, so far as membership goes, is the ALL JAPAN RELIGIOUS PEACE CONFERENCE, the purpose of which is outlined in these words:

"It is with the deepest regret and repentance that we look back on the misery of war which might have been avoided by the utmost effort on the part of those who are concerned with religion. To reconstruct a peaceful Japan, we are in full accord with the spirit of the new Constitution which renounces war as a sovereign right of the Japanese nation and abandons force as a means of settling international disputes. But it is not an easy task. It is hardly possible to carry out such a lofty ideal unless it is heartily supported by the peace-loving sentiment of the people. Therefore, to discuss how to promote peace through religions, nationwide representatives of the religious bodies of Buddhism, Christianity and Shinto, will meet together at the ALL JAPAN RELIGIOUS PEACE CONFERENCE to be held at Hongan-ji (Buddhist Temple), Tsukiji, Tokyo, on May 5 and 6, 1947."

(The above statement was signed by M. Anesaki, the Chairman of the Conference.)

An address on "Penitence" was given at the first session of the Conference, in the form of the following resolution:

"At the opening of the ALL JAPAN RELIGIOUS PEACE CONFERENCE, in the name of those who are concerned with religion, we should like to express the feeling of profound remorse and hearty repentance. There is no religion on earth which is not based upon the ideal of peace and happiness. Japanese religions are not exceptions. But, to our deepest humiliation before the deity of all religions, the mankind of the world and the people of our fatherland, we could not check the rising tide of militaristic sentiment of Japan since the Manchurian incidents in 1931, and were at last involved in the disastrous warfare. We, at this moment, are able to see clearly what we should have done before the outbreak of this woeful war. We should have started a powerful campaign for peace, flying high the standard of religious ideal, and exert ourselves, exhausting every possible means for that.

We know there is no justification on our part for our inability and lack of the devotional spirit. We should not, however, be wasting time in grief. It is the time for us to stand up with renewed spirit and march on to achieve the religious ideal of peace. Japan has made a promise to the world, through her new constitution, to renounce war and abandon force as means for settling international disputes, which is unparalleled in the world history. To carry out such a lofty ideal is certainly not an easy task. It will only be possible if the genuine tenderness of heart is awakened by the zeal of religious ideal. Not only apologize for our faults in the past and bow low before the victims of war, but for the atonement we step further, and hereafter we devote ourselves to establish a peaceful nation. This is our solemn resolution at the opening of the ALL JAPAN RELIGIOUS PEACE CONFERENCE."

During the Conference, a statement was prepared for the religious bodies in foreign countries and the following is a draft of this message:

"It is indeed a genuine pleasure for us to extend to you our heartfelt greetings from the ALL JAPAN RELIGIOUS PEACE CONFERENCE which was convened on May 5 and 6, 1947 in Tokyo, in commemoration of the promulgation of our New Constitution.

We are the religious workers and followers representing Buddhism, Shintoism, Christianity and other religions in Japan, called together for a Conference with the common interest for religious peace.

It is with a deep sense of remorse and penitence that we come together to examine ourselves in the light of our religious conscience, remembering our inability to avert the mistaken national policy which induced such a terrible war tragedy among the nations.

We condemn ourselves for our guilt and humbly confess our faults before all peoples of the world; and pledge ourselves to make a new start, dedicating ourselves anew upon the Altar of Peace and Humanity.

We are grateful, however, that our country has now come to promulgate the New Constitution based upon Peace and Democracy, expressly abolishing war as a means of national policy; and thus to rebuild a civilized country, in complete disarmament, entrusting ourselves to the goodwill of all the peace-loving nations of the world.

We take it as providential, and feel rather happy in the thought, that our country, humiliated in defeat, may serve as a means of bringing enduring peace on earth; and thus may make the great sacrifices of life and property spent in this war not wasted in vain.

It is our earnest desire that the organization of the United Nations should be developed steadily, and increasingly be successful in establishing strong peace machinery, so as to eliminate the causes of war, and to serve in promoting and maintaining the perpetual peace in our world.

We hope the time will come soon when our country also will be received among the family of nations, and may enter into closer cooperation in all enterprises that promote the welfare of the whole of mankind.

Meanwhile, we shall try to endeavor, first of all, to cultivate the ideals of Peace and Democracy in our national life, through various means of religious education, and prepare our people to share happily in international life and affairs.

Now the present world seems to be looking to religion to stand for every movement for peace, depending on the high idealism of all religions.

And we feel it our supreme duty and responsibility to render every effort to foster international friendship and goodwill among all nations, in order to save our troubled world.

We believe that all religions are one and the same in hope and love, seeking the welfare and salvation of all people; although they may widely differ in the doctrines they uphold.

So we venture to request your cooperation and leadership in initiating this movement for religious peace.

We of this conference place ourselves at your disposal, hoping that we also may join in all movements to make this world better for the blessing of all mankind.

May blessings from ON HIGH richly attend your very important work in promoting the welfare of all men!"

(The aforementioned was also signed by M. Anesaki, the Chairman of the Conference.)

Whether all Japanese would concur in those sentiments may be questioned, but when a thousand leading Japanese of many faiths are willing to bow their heads in such humility, there is no doubt that a Japan, a different from the former one, is in the making.

Mrs. Tamaki Uemura is back with us again, busy with her task of interpreting the heart of America to Japan in the same way as, not long ago, she was interpreting the Japan, which she typifies, to America. After resting for less than a week from those months of consecrated endeavor, she plunged into her task here. First, she went back again to the congregation which had been awaiting so long and wistfully for her return. Then she presented to the Empress the beautiful Bible sent by the women of America, and talked for well over two hours with their Majesties whose eyes, she says, welled up with tears more than once as she told her tale of the healing of wounds and the promise of the restoration of the long friendship which had been interrupted by the years of war. Auditoriums in Tokyo and Yokohama have been filled with crowds of people who wanted to hear the message from her lips; and, in a few days now, she leaves to tour the western part of the land and tell the people there that the world can become one, but only in Jesus Christ.

Some fantastic figures have been given out recently about the number of Christians in Japan. It would be impossible to locate the two million for whom claim has been made. The official figures for the Protestant forces is closer to one-tenth of that number. It is true, however, that congregations are growing, and, in many cases, outgrowing the quarters which they occupy at present. All too few churches have been able to rebuild or to expand, for building costs are extremely excessive and building materials hard to find at any price. The demand for Bibles is insatiable, and it would seem that Bible classes can be started among the students of practically all the high schools and colleges throughout the country. The Y.M.C.A. is at work on the task of preparing literature for such groups and helping them organize and find teachers. Discussions of Christian matters are welcomed by newspapers and magazines. It is also true that other religious bodies, are glad to hear talks on the democratic, and even the Christian, approach to problems such as beset present-day Japan.

On the other hand, a very different ideology also is at work, disrupting the even tenor of some educational and social welfare institutions. Not only students but faculty members also are sometimes involved. Strangely, too, some repatriates, who have suffered on the mainland as a result of this very ideology, are still ready to propagandize for it here. For many have come back from abroad with nothing but a little baggage on their backs, and found people here so burdened with the task of finding wherewithal to feed and clothe themselves as to have little sympathy for those of their own race and, in some cases, for their own families who have lived abroad so long that they now come back to what is virtually a strange land. Hear what one Christian repatriate from Korea has to say on that matter:

"I must write about myself. The war, which made us hungry and poor and sad, has gone. All Japanese in Korea were sent back to Japan. We came back in September, 1945. At first the neighbors were kind, but almost all of them lost the kindness little by little, and now it is gone! My wife and I worked on a farm for one year and took some of the food. In spite of food, the money that we brought back from Korea soon disappeared, although my two sons worked at the offices, because their salaries were not enough to take care of our seven lives, wife, three sons, two daughters and I."

Another, who heard Mr. Kerr over the radio, writes as follows:

"I believe American people and all Christians, as you are, can, without fail, bring peace and paradise to the whole world. But, it is too bad that, at present, the world is lacking in peace. Who disturbs the peace you want? Who threatens the liberty we have achieved? I know him well. He is one who never pays regard to universal peace, but engages in a wanton dispute with Class. He is one who has no God, but has an intrigue to press upon the people. Will you please defend the world against the enemy of dictatorship and aggression."

America's sending of supplies of food and clothing to a former enemy country still continues to surprise and, in some cases, to puzzle the people. Here is what one pastor has to say:

"May I take an opportunity to express our deepest thanks to the American churches at large for the food which they, of late, have sent us Japanese ministers. The gift is a great relief to us indeed. No less do I appreciate their generosity for the money and the New Testaments already given."

The question is still being asked as to how much these surface indications can be relied upon. "How are they to be reconciled with what these same Japanese did during the war?" Well, for one thing, they were not necessarily the same Japanese. But in some cases of course, opposition and resentment may have been driven underground, awaiting an opportunity to roar their heads again. I can give no general answer. I know that this is not true of most of the people with whom I have talked. In general, all we can do is go ahead on the policy that good-will will produce good-will. At any rate, there is no better formula. What will one say of a case where a Buddhist priest, hearing that suffering and death had been meted out to some of his countrymen by certain members of the Occupation Forces in an unexplainable aberration, appeared with scores of signatures to a request that clemency be shown? This, because of their youth, because of what the mothers in the homeland would suffer, because no one is so bad that, under proper guidance, he may not be made over. How well this fits in with the belief of Father Flanagan of Boys Town, Nebraska, who is now in Japan to show what that faith can do.

We were sorry to see Rev. Henry C. Bovenkerk leave, but realize that he was summoned back to New York for important consultations. Dr. Sam H. Franklin, Jr. has been a welcome addition to the ranks here, and has created some sensation with his trailer. He has gone to work in such earnest fashion that it is hard to obtain even a glimpse of him. Dr. and Mrs. Howard D. Hannaford have just moved to the Meiji Gakuin campus. With the transportation problem as great as it is now, they were too far away from their work before. Miss Virginia M. Mackenzie is teaching at the Woman's Christian College, absorbed in her work; and she is another whom it is rather hard to see.

Grace (Mrs. Kerr) went to Kanazawa not long ago to see how Miss A. Irene Reiser was faring. This was shortly after the sad passing of Mr. Price, for whom Irene had been one of the few to perform the last services. Grace found Irene happy in her work, but practically isolated there, as travel to such a center as Tokyo is almost impossible. Miss Helen M. Palmer went direct to the Osaka Girls' School, and has not yet paid a visit to Tokyo. And now Miss Susannah M. Riker has just arrived from India. (on May 3, 1947.)

The greatest hardship during the cold months has been the lack of heating facilities. Fuel is of poor quality and next to impossible to obtain. It is a problem to be worked out before the coming of another winter, for efficiency and even health are endangered under conditions such as these.

The best of good wishes to all the good friends over there.

Very sincerely,

William C. Kerr.

PERSONAL LETTER FROM JAPAN

Mrs. William C. Kerr

Civ. Emp. U.S. Army

CIES GHQ SCAP APO 500

C/O PM., San Francisco, Calif.

Tokyo, Japan
May 18, 1947

Dear Friends;--

"But where are you?" you may well ask, for the postal address is not very revealing. I'm in Tokyo, all right, but if you probe further and ask me where I am AT, I'll have to admit that I do not really know. My heart is here, with the Japanese people, but my mind is still groping through the mazes of confusion incident to finding myself belonging to the two worlds which exist here, standing with one foot in each, as it were. The HAVES and the HAVE-NOTS people these two worlds. The Americans of the occupation have all their needs adequately met, and more so. My Japanese friends, many of whom lost everything through fire or in the process of repatriation, are living at a physical level so low that the hurt goes clear through me, and is the more poignant because I can do so pitifully little towards relieving these needs. You in America are freer than I am to make up and send relief packages, for there are no friends here to whom I can turn to beg for old clothes, and I am not permitted to use for my Japanese friends any of the yard good or food supplies that I can buy at the army stores. The conflict between my intense desire to help and the restrictions under which I live constitute an everpresent problem for mind and heart.

Purely Personal

But I must go back to Arlington, Virginia, for a moment, and tell you how I got from there to Tokyo. After two thrilling months of travel with Mrs. Uemura, Miss Hsiang and Dr. Ilano, the East Asia Fellowship Mission Team, covering the Middle West for the Foreign Board, I returned to Arlington, got all my household goods packed up, and headed for Des Moines where Dorothy and her husband are living. I arrived in time for Thanksgiving dinner with them. Bob is an up and coming newspaperman with the Des Moines Register.

From there Dorothy and I set out in our new 1947 Studebaker to drive across the continent, as that was the only way to get the car to Seattle for shipment to Japan. She did all the driving and did it most creditably. At Palo Alto, California, she left me to fly back to her husband, and I had a wonderful visit with Don and his wife and their baby Barbara, that included Christmas and New Year's. Dad is assistant manager of the West Coast Branch of the Eastman Kodak Company. While I was there Jean taught me to drive, and I took the tests and got my license. It pleased me not a little the other day to be complimented on my driving, by Miss Michi Kawai, and to have her add, "It is just impossible to learn to drive a car after one is 30, isn't it?" Don made the trip to Seattle with me, and a transport brought me to Yokohama on January 21, where Will was watching on the dock. It is good to be together after a separation of 16 months, which is only one month shorter than the period that the war kept us on opposite sides of the world.

Tokyo - Home

Will brought me right to Tokyo to a two-room apartment that is ours in what used to be an office building, the interior of which has been made over after having been burned out. It has a central heating plant, electricity, (though we are limited in the amount of power we are permitted to use) and there is maid service. Since we have elected to eat our army meals in the attractive diningroom on the six floor, instead of cooking our own, there is not enough to keep our little jewel busy, even though she does our laundry (in the bathroom!), so I have set her to knitting gloves and mittens and sox for Japanese friends for next winter, as fast as I can get yarn from home. I can use all you send, either in this way or by giving it direct to Japanese wives and mothers.

We are located at the foot of the American Embassy hill, right near the center of downtown, and we look out the window at breakfast, and whenever the angel mountain Fuji unveils herself, we see her face just over the roof of MacArthur's residence. So truly have the Japanese taken him to their hearts that it does not seem too incongruous. But from one certain window the American flag appears silhouetted against the mountain itself, and I admit to feeling queer whenever I see that juxtaposition.

The People

Outside our apartment on one side the streetcars go by, past the gutted shell of the Tokyo Club, - cars loaded down with drab-looking humanity that pack the inside and then cling on the steps or with a foot on parts of the underpinnings of the cars, with a hold so precarious that it makes one almost frantic to watch them go past. But, after they have stood in line for blocks and edged their way forward, they do not want to lose a chance to attach themselves to a moving vehicle. On the other side of this building we look out upon a field of rubble. Some people have planted small gardens in cleared portions of it, but the products will be subject to thieving. To people who are desperate for something green such a temptation is something we can hardly overestimate. The allowance of vegetables in the ration is about $3/4$ of a pound per person per week. Anything beyond that can be procured only in the black market and at fabulous prices.

Since I have started on the subject of food let me tell you what a Japanese girl told me the other day. There being no meat, no cheese, and no nuts in the rationed food, the only protein that they have is fish. The amount allowed per person is $1/5$ of a pound per week, "But", she said, "The summons that comes from the neighborhood fish market almost invariably comes at night after the evening meal is cooked and eaten and the fire extinguished. We cannot cook it then, and we have no ice with which to keep fish till morning", and she laughed at the irony of it. How they keep their sense of humor under such situations is more than I can fathom. Fish in the black market brings such prices that the fishermen grow so rich that they are said not to bother to count their 100 yen bills (worth \$2). They just pile them up and weigh them! So there is another world of affluence and a black one at that, supported at the expense of their own people.

We remember how Marie Antoinette, when told that her people had no bread, said, "Let them eat cake". I was reminded of that in reverse the other day, when I gave a princess a few cakes of toilet soap that had been sent to us. She thanked me without opening the box. The next time we met she had it in her hand. Very shamefacedly and with many apologies she explained that she did have a little hand soap but that there hadn't been any laundry soap in the rations for so many months that she had brought herself to the point of asking if I could please take the pink dainties back home and exchange them for even a little good old yellow soap.

Our Job

Now some of you have been wondering just what my husband's work is, and what I have taken on, and what our relation is to our missionary friends. Well, there has to be some set-up in such an occupation as this to deal with matters of religion. This will still be necessary after the army moves out and civil authorities take over, -a move that we hope will come soon, on the heels of the peace treaty. It is in this Religions office of the Civil Information and Education Section of GHQ (hence the CIES of our address) that Will has been working for a year, his assignment being that of Advisor in matters pertaining to Protestant Christianity. Yes, you say, but what does he DO? He receives callers all day long, and he tries to work out a solution of problems. These relate to the return of missionaries, the status of missionaries after they return, adjustments between missionaries and the occupation authorities, recovery of mission residences, restoration of Japanese church buildings, -the rehabilitation of some and rebuilding of others, -and a multitude of personal requests arising out of individual problems of Japanese Christians who have to be directed to the correct office if the solution cannot be found on the spot. Refugees from Korea and Manchuria come with stories of terrific experiences and of dire need even now. Of course, it makes it easier for both missionaries and Japanese Christians to come to the office knowing that they will be dealt with sympathetically by a man who is a missionary at heart, loaned only temporarily by the Foreign Board from its group of active missionaries, for this special service. You can understand how it comes about that we feel and act like missionaries although technically our assignment is under Uncle Sam instead of under Karl Reischauer at "156". Will is called on frequently for speeches and magazine articles on a wide range of subjects, and to attend gatherings of Shintoists and Buddhists.

The Missionary Pioneers Again

I have felt guilty, all during the severe winter weather, as we have had this heated apartment, and our missionary friends have lived in such continuous cold as even young folks would find hard to take And none of those who have come out thus far can claim to be young. So far as I know not one of them has had a stove in a bedroom. Some may have tried to use little electric heaters, but the power is so low and the current so intermittent that no impression can be made on the damp, penetrating cold. In most of the few mission residences restored to a usable condition, three or more couples are living together. They usually set up a stove in one room downstairs and try to bring the temperature up to 50 degrees morning and evening, but have not enough fuel to keep the fire going throughout the day nor after 9 o'clock at night. Think of the restriction this places upon writing and reading and studying if all have to be carried on in a completely cold bedroom or in the common room which serves also as diningroom and livingroom. The only way one household could get any stove fuel was by driving 90 miles out into the country in a small truck to buy wood from a farmer who had some woodland. They have had to spin that out over a period of months. They did not want me to throw away even a handful of excelsior when I unpacked our household goods, so it was all saved and wrapped in bundles and carried over to them in our car. I kept four empty barrels for them in our livingroom for weeks, waiting for means of transportation. Fuel is that precious. One missionary told me he felt they ought to be boiling the well water they are using for drinking purposes, but that the shortage of fuel made this precaution impossible. I gave him some chlorinated lime tablets.

In most missionary homes there is no heat in the bathroom. One of our own Presbyterians told me of slipping on ice on the floor of her bathroom early one morning. Nor was there any running hot water waiting to compensate. In fact, in many missionary homes the whole plumbing system is disrupted as a result of the war, and in others the water pressure of the city is so low that none rises to the second story at all. These lacks do complicate life.

As far as food is concerned, the missionaries are somewhat better off than the Japanese, because they are allotted in addition to regular rations a few pound of this or that; a little brown sugar, some cooking oil, and some surplus navy canned meat. Also most of them brought out some groceries from America. But though canned meat is better than no meat at all it grows very monotonous never to see a roast or a meat loaf or chicken or fish. And the lack of fresh green things is an even greater privation. Tossed salads! When was it they had them every day? There is practically no land available in Tokyo for kitchen gardens.

Missionaries in Japan are not allowed to buy anything in the army stores nor in the commissary, and I am forbidden to buy things for their use. Nor can they travel on trains reserved for American personnel connected with the occupation. You cannot picture what that means unless you have seen the loaded Japanese coaches or the whole families who take up their abode in the stations anywhere from ten to twenty-four hours before a train leaves, to be in time to get tickets. Then comes the mad rush through the gate, the able-bodied men of the black market outstripping all others and filling the coaches first. The women and children and more respectable men stampede along as fast as they can and try to force their way on, often standing on the seats, as more can get on in that way, and piling on top of one another and leaning on other people, all wedged in so tightly that ^{no} one can get to the little room at the end of the car during the journey, and many would-be dignified citizens have to be pushed and helped through the open window spaces which boast no glass, when their station is reached, or be carried on to the end of the run. I have one friend who stood up for ten hours within any relief, and got a seat for the last six hours of the trip with people almost smothering her.

Two Worlds

So you see what I mean when I say that there are two worlds and that I live with one foot in each of them, most of my actual housing and eating in the one, and my sympathies and close contacts with those in the other. I have been offered an opportunity to do something that could build a bridge of sort across this gap. Chaplain Armstrong of the Chapel Center, which is the church home for a large number of American families, has asked me to take the presidency of the women's association they are organizing. I hesitate to add so big a responsibility to my present schedule, but it does look like a wonderful chance to help get the church women of this Occupation in touch with the missionaries and their work, and to open up ways for them to know personally leaders among the Japanese themselves. Without such help many of them will return to the States not knowing either Japan, or the Japanese or the Christian enterprise.

Mr. Bovenkerk of our Presbyterian Mission has described the two sides of this chasm rather vividly by saying that on one hand there is a world of ease and comfort, on the other a world of suffering and hardship; one group has security plus a sense of achievement, the other is all at sea and frustrated; the one is full of ambition and plans, the other is unable to either make or execute plans.- the HAVES and the HAVE-NOTS. The missionaries have voluntarily chosen to cast in their lot with the HAVE-NOTS, and are not complaining about the results of that decision. Far from it. In fact, many of them would not like to have me tell on them as I am doing. But I feel that folks at home have a right to be informed and I happen to be on the inside track out here. If you want to know what life is like for them, disconnect your hot water heater, turn off your furnace in the dead of winter, spend six or seven hours in a school building completely devoid of heat and come back home to a house not above 50 degrees in the warmest spot to a dinner of spam, potatoes, heavy dark bread, and a canned vegetable. Shall it be just fruit for dessert? Not much, at any rate, with apples costing from 20 to 30 cents apiece and pomelo 40 cents. Then take off your table for even a week fresh milk, cream, eggs, raw vegetables, cakes and pastry, and

you will begin to get an inkling of what pioneering is going on now among the missionary force in Japan. Oh yes, send your car to a service station and walk to all your appointments that are under two or three miles away. And remember that one reason you cannot substitute light homemade bread is that you haven't fuel to use up on so long a process as baking bread. Then have all lights turned off some half hour every evening without warning. That is one of the ways electricity is conserved in certain parts of Tokyo where missionaries live.

Particular Privilege

As to my own activities, it never occurred to me that I should have the entree into various Japanese circles through the close contact I had with Mrs. Uemura in America. I have been asked to speak about her to all sorts of groups, - to her church people at a morning service, to girls' schools, to the Y. W. C. A. members, to a gathering of primary school teachers and to a special group of women in Princess Yi's magnificent home. To cap the climax, I was invited to speak to the princes and princesses of the royal family at one of their regular get-togethers. Two brothers of the Emperor were there. It was quite a thrill to drive our pretty Studebaker through the hitherto forbidden gate of the palace grounds. Ten were gathered in a very much less than regal room in easy chairs that needed fresh upholstering. I told them very frankly about the spiritual nature of Mrs. Uemura's contribution in America and of her conviction that only Christianity could fill the spiritual vacuum here, and form a safe foundation for a true democracy. They were very gracious in the way they received me and what I said.

The most completely charming person in high places whom I have met is Mrs. MacArthur. I poured at a tea given for her at the American Consulate in Yokohama last week, and found her one of the most attractive, unspoiled, interested and interesting women I have ever known anywhere. She is pretty as a picture, diminutive, vivacious, gracious and friendly in an utterly selfless way. Her husband works ten hours a day seven days a week. He often does not go home to dinner until after 8'o' clock at night. Crowds still stand outside his office building every day for an hour or more in the early afternoon, hoping for a glimpse of him as he comes out to go home to the embassy, (right pass our front door,) to a very late lunch. I waited one day inside his office building, and as he stopped from the elevator he gave me the impression that one gets from a world statesman like John R. Mott rather than that of a militaristic general of an army.

He has been outspoken in his statements with regard to what Christianity could do for Japan. It does not seem consistent with that attitude on his part that even the civilian members of the Occupation forces and their wives should have their activities on behalf of Christianity curtailed, - particularly, public appearances.

But I have had to refuse the invitation of the Y.W.C.A. to speak to three thousand people, with Mrs. Uemura from the platform of Hibiya Hall here in Tokyo, or to form with her a miniature international fellowship team to go on a speaking tour to the Kyoto and Osaka region. The reason given for this repression is fear lest the army appear to go contrary to its promise of religious liberty and equality by favoring Christianity and giving it special help. The reasons do not sound cogent to some of us, and we are hoping that this leaning-over-backward attitude may be supplanted by a more liberal ruling some day.

We have had a couple of very interesting and worthwhile visits with the youngest brother of the Emperor. He has asked us to get him a book on the history of Christianity. We look forward to more chances to follow up this good start in friendship.

Meantime I go on with my regular appointments and receive callers and more callers, to my great delight, You think of a caller as one who stays for a half

hour or so. One of mine yesterday was with me over three hours, and that has often been matched. These are regular visitations. It almost breaks me up to see that ineffable look come over their faces as I set before them with their tea confections they had almost forgotten the existence of. They hesitate a long time before eating, as if to be sure things are not of dream substance and that it is not a sacrilege to eat them. They always want to save out something to take to the others at home.

Many of my callers are people who have just come from Will's office or are on the way over there, - a mere ten minutes walk from here. Others of them are Japanese friends from Korea who hear about our presence in some roundabout way, perhaps through a magazine article or newspaper item. Most of them are literally destitute, having been forced out of Korea or Manchuria with only what they could carry in their bare hands, and some of that even was stolen along the way. Four of my former Bible class girls from Seoul, all from sheltered homes, delicately reared, have turned up this month, each with two or three children with hardly a change of clothing apiece. I can use old or new kiddies' underwear or outer clothing in any quantity, and inexpensive cotton goods by the yard, and dresses or jack suits, and blouses and underwear, no matter how worn, in sizes from 12 to 16, as well as men's clothing of every sort in small sizes. And - joy of joys - no request is required any longer by the postoffice for a package going to an APO number.

I have a new English Bible class here in the apartment once a week from 10 till noon, made up of young women who really discuss the problems of today. Most of them are graduates of Mission schools where they learned their excellent English. I have a more primitive type of English Bible class with the boys of the Imperial University whose English is very much below par because that subject was dropped during the war as taboo. Now it is very popular.

I give one morning a week to teaching English and Bible to the promising girls of Miss Michi Kawai's Christian junior college, seven miles out from the center of town. She is gone more than 15 times during the war to the Japanese Ministry of Education for permission to open a new (agricultural) department. Every time they insisted that she could do so only by striking from the constitution of the school the phrase "founded on Christian principles". Fifteen times and more she refused and made the long trip back home on crowded cars. But finally, because of her importunity she won out, and I am proud to be working under her leadership. Her autobiographical book "My Lantern" is out of print, I believe. But get a copy from the library and read it if you want to understand Japan. She and Mrs. Hani, head of another school that carries on without foreign support, and Mrs. Uemura are the three greatest women I know here.

Mrs. Uemura has been welcomed with the eagerness that comes from long waiting for one who has such an outgoing personality and knowhow to share the riches of her inner life. She had all too short a week with her daughter at a quiet seaside place in retirement before plunging into all the demands that are now being made on her time. She seems to have her heart set on having me take an English Bible class for the young people of her church on Sunday mornings, and I have promised to do what I can. Her spirit is wonderful. Many of you met her and know what I mean. It is that same spirit in many of the Christians here that makes us marvel at the way they are able to rise above circumstances and conditions that would drag any one of us down to despair. They see visions for the future and bend their backs to the immediate needs of their families and their country, putting the Christian message at the heart of all their endeavors. I don't want to be anywhere else than here for the next few months or years.

Sincerely

(Mrs. William C.) Grace K. Kerr

very interesting Eng
Travels:
Graham Stewart

